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EDUCATIONAL SYSTEM OF PRUSSIA.

From "The Notes of a Traveller on the Social and Political State of Prussia," &c. By SAMUEL LAING, Esq. London: 1842.

The educational system of Prussia is admirable—admirable as a machinery by which schools, schoolmasters, superintendence of them, checks, rewards both for the taught and the teachers, and in a word education—that word being taken in the meaning of the means of conveying certain very useful acquirements to every class of society, and to every capacity of individuals—are diffused over the country, and by law brought into operation upon every human being in it. The machinery for national education is undoubtedly very perfect. The military organization of the whole population, and the habitual interference of government in all the doings and concerns of every individual—his very outgoing and incoming being, from the nature of his military service, matter of leave, license, superintendence, and passport—make it as easy to establish an admirable system and regulation in every object government undertakes throughout the kingdom as in a barrack yard. But great statesmen and politicians, especially of the military and nobility, who see only one class or one side of society, are very apt to mistake the perfection of the means for the perfection of the end. The mistake is common with our own parliamentary philosophers.

The educational system of Prussia is no doubt admirable as a machinery; but the same end is to be attained in a more natural and effective way—by raising the moral condition of the parents to free agency in their duties; or if not—if education, that is, reading, writing, and arithmetic, cannot be brought within the acquirements of the common man's children, but upon the Prussian semi-coercive principle of the state, through its functionaries, intruding upon the parental duties of each individual, stepping in between the father and his family, and enforcing by state regulations, fines, and even imprisonment, what should be left to the moral sense of duty and natural affection of every parent who is not in a state of pupilage from mental imbecility—then is such education not worth the demoralizing price paid for it—the interference with men as free moral agents, the substitution of government enactments and superintendence in the most sacred domestic affairs for self-guidance by conscience, good principle, and common sense—the reduction in short of the population of a country to the social condition of a soldiery off duty roaming about their parade ground under the eye and at the call of their superiors, without free agency or a sense of moral responsibility. Moral effects in society can only be produced by moral influences. We may drill boys into reading and writing machines; but this is not education. The almost mechanical operations of reading, writing, and reckoning, are unquestionably most valuable acquirements—who can deny or doubt it?—but they are not education; they are the means only, not the end—the tools, not the work, in the education of man. We are too ready in Britain to consider them as tools which will work of themselves—that if the laboring man is taught to read his Bible, he becomes necessarily a moral, religious man—that to read is to think. This confounding of the means with the end is practically a great error. We see no such effects from the acquisition of much higher branches of school education, and by those far above the social position of the laboring man. Reading and writing are acquirements very widely diffused in Paris, in Italy, in Austria, in Prussia, in Sweden; but the people are not moral, nor religious, nor enlightened, nor free, because they possess the means: they are not of educated mind in any true sense.

If the ultimate object of all education and knowledge be to raise man to the feeling of his own moral worth, to a sense of his responsibility to his Creator and to his conscience for every act, to the dignity of a reflecting, self-guiding, virtuous, religious member of society, then the Prussian educational system is a failure. It is only a training from childhood in the conventional discipline and submission of mind, which the state exacts from its subjects. It is not a training or education which has raised, but which has lowered the human character. This system of interference and intrusion into the inmost domestic relations of the people, this educational drill of every family by state means and machinery, supersedes parental tuition. It is a fact not to be denied; that the Prussian population is at this day, when the fruits of this educational system may be appreciated in the generation of the adults, in a remarkably demoralized condition in those branches of moral conduct which cannot be taught in schools, and are not taught by the parents; because parental tuition is broken in upon by governmental interference in Prussia, its efficacy and weight annulled, and the natural dependence of the child upon the words and wisdom of its parent—the delicate threads by which the infant's mind, as its body, draws nutriment from its parent—is ruptured.

They know little of human nature who know not that more of moral education may be conveyed in a glance of a mother's eye than in a whole course of reading and writing, under educational sergeants in primary schools and gymnasia. Of all the virtues, that which the domestic family education of both the sexes most obviously influences—that which marks more clearly than any other the moral condition of a society, the home state of moral and religious principles, the efficiency of those principles in it, and the amount of that moral restraint upon passions and impulses, which it is the object of education and knowledge to attain—is undoubtedly female chastity.

Will any traveller, will any Prussian say, that this index-virtue of the moral condition of a people is not lower in Prussia than in almost any part of Europe?* It is no uncommon event in the family of a respectable tradesman in Berlin to find upon his breakfast table a little baby, of which, whoever may be the father, he has no doubt at all about the maternal grandfather. Such accidents are so common in the class in which they are least common with us—the middle class, removed from ignorance or indigence,—that they are regarded but as accidents, as youthful indiscretions, not as disgraces affecting, as with us, the respectability and happiness of all the kith and kin for a generation.

This educational drill of all the children of the community to one system, in schools in which the parent has no control or election of what is taught, or by whom or how, is a very suitable prelude to the education that follows it,—the barrack life of all the Prussian youth, during three years of the most precious period of human life for forming the moral habits and character of the man as a future member of society. The unsettled military life for three years of every Prussian on his entrance into the world as a man, the idleness, want of forethought, and frivolity inseparable from his condition during this period, his half-military, half-civilian state, neither one nor the other, during all the rest of his life, his condition of pupillage under his civil or military functionaries, in every act or movement during his existence, from his primary school service (schulpflichtigkeit) to his being enrolled in old age as a landsturm man, are in reality the steps of his education.

Are these the steps to any of the true objects of education? to the attainment of any high feeling of individual moral worth and dignity? This educational system is in reality, from the cradle to the grave, nothing but a deception, a delusion put upon the noblest principle of human nature—the desire for intellectual development—a deception practised for the paltry political end of rearing the individual to be part and parcel of an artificial and despotic system of government, of training him to be either its instrument or its slave, according to his social station.

Selbstgefuhl is a superb word which the German language possesses, to describe the sense of one's own moral dignity as a man; but the feeling or sentiment it expresses is wanting in a remarkable degree where you expect to find it strongest,—among the German youth, the nationally educated youth. Did it ever happen to a traveller taking a walk in the neighborhood of Oxford, Cambridge, Dublin, Edinburgh, Glasgow, Aberdeen, Saint Andrews, or of any of the universities in the United States, to be accosted by a stout, able-bodied, well-enough-dressed student begging, with cap in hand, for money from the passengers on the high road? Ten thousand to one no man alive ever witnessed such debasement of mind among the youth of those countries, educated or not educated. The lad would sell his clothes, work, enlist, starve, drown, hang, but beg he would not.

In Germany, within half a mile of the university of Bonn, on a Sunday evening when all the town was abroad walking, I have seen a student in tolerably good clothes, his tobacco-pipe in his mouth, begging with his hat off on the public road, running after passengers and carriages, soliciting charity, and looking very sulky when refused; and the young man in full health, and with clothes on his back that would sell for enough to keep him for a week. This is no uncommon occurrence on the German roads. Every traveller on the roads around Heidelberg, Bonn, and the other university towns of Germany, must have frequently and daily witnessed this debasement of mind among the youth.

This want of sensibility to shame, or public opinion, or to personal moral dignity, is a defect of character produced entirely by the system of government interference in all education and all human action. It is an example of its moral working on society. It is not from moral worth, character, or conduct in their private relations, but from government, from educational, military, or civil functionaries, that the studying class have, in every stage of life, to seek advancement. The generous feelings, impulses, and motives of youth, are smothered under the servile institutions of the governments, by which the means of living in any of the liberal professions, or even in the ordinary branches of industry, are to be obtained only by government license, appointment, and favor, not by moral worth, merit, and exertion, gaining the public estimation. Morally they are slaves of enslaved minds.

The great proof of the deteriorating working of the Prussian educational system upon the public mind, is that the public mind lay torpid and unmoved, when the religious establishments of the Protestant Church, the Lutheran and Calvinistic Churches, were abolished by royal edict, and a third thing—a new Prussian Church, neither Lutheran nor Calvinist—was set up, and imposed by the edict of civil power upon the Protestant population. The abolition of the religious observances and modes of public worship in which they had been bred, was quietly submitted to by an educated population of eight millions of Protestants, as a matter of police, not of conscience, as a matter quite as much within the legitimate right and power of their government, as a change in their custom-house laws—so low has this educational system reduced the religious and moral sense in Prussia, and the feeling of individual right to freedom of conviction—and except from a few villages in Silesia, which refused to abandon the Lutheran liturgy and observances, scarcely a murmur was heard from this educated population at a measure not only destructive to the Protestant religion, but the most arbitrary, and insulting to freedom of mind and conscience that has occurred in modern history.

If eight millions of people, people with arms in their hands, are brought by this educational system to regard with indifference the interference of government with all that free men deem sacred in life, with family education, religion, conscience, free agency, and opinion in religious belief, to be the passive slaves of a government in which they are not represented—to be nothing but machines to be managed by the hands of a host of public functionaries—then let us educate our own families in our own way in Britain, or not educate them at all, rather than adopt a system of national education for teaching reading and writing, so deteriorating to the higher objects of education—the cultivation of moral and religious sentiment, and independence of mind among the people.

The social value or importance of the Prussian arrangements for diffusing national scholastic education has been evidently overrated; for now that the whole system has been in the fullest operation in society upon a whole generation, we see morals and religion in a more unsatisfactory state in this very country than in almost any other in the north of Europe; we see nowhere a people in a more abject political and civil condition, or with less free agency in their social economy. A national education, which gives a nation neither religion, nor morality, nor civil liberty, nor political liberty, is an education not worth having.

Who could suppose while reading pamphlets, reviews, and literary articles out of number on national education, and on the beautiful system, means, and arrangements adopted by Prussia for educating the people, and while lost in admiration in the educational labyrinth of country schools and town schools—common schools and high schools—real schools and classical schools—gymnasia—progymnasia—normal schools—seminariums—universities—who would suppose that with all this education, no education is allowed—that while reading and writing are enforced upon all, thinking and the communication of thoughts are prevented by an arbitrary censorship of the press, sometimes strict, sometimes lax? Who could suppose that the only visible use to the people of Prussia of all this national education is, in reality, to write out official, civil, or military reports from inferiors to superiors—that it enters in no other way into their social affairs? Who could suppose at the very period Victor Cousin, the Edinburgh Reviewers, and so many other eminent literary men of all countries were extolling the national education and general acquirement of reading in Prussia, and kindling around them a holy and virtuous enthusiasm among the moral and religious, for the diffusion of knowledge in all countries—that the exercise of worship any where but in a church was prohibited and made criminal in Prussia by an edictal law dated the 9th March, 1834; and that many persons suffering imprisonment, civil disabilities, or other punishments for this Prussian crime of worshipping God in their own houses, were only liberated and pardoned by the amnesty of August, 1840.

If to read, write, cipher, and sing, be education, the Prussian subject is an educated man. If to reason, judge, and act as an independent free agent, in the religious, moral, and social relations of man to his Creator, and to his fellowmen, be that exercise of the mental powers which alone deserves the name of education, then is the Prussian subject a mere drum boy in education, in the cultivation and use of all that regards the moral and intellectual endowments of man, compared to one of the unlettered population of a free country.

The dormant state of the public mind on all affairs of public interest, the acquiescence in a total want of political influence or existence, the intellectual dependence upon the government or its functionary in all the affairs of the community, the abject submission to the want of freedom or free agency in thoughts, words, or acts, the religious thraldom of the people to forms which they despise, the want of influence of religious and social principle in society, justify the conclusion that the moral, religious, and social condition of the people was never looked at or estimated by those writers who were so enthusiastic in their praises of the national education of Prussia.

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* In 1837 the number of females in the Prussian population between the beginning of their sixteenth year and the end of their forty-fifth year—that is, within child-bearing age—was 2,983,146; the number of illegitimate children born in the same year was 39,501, so that 1 in every 75 of the whole of the females of an age to bear children had been the mother of an illegitimate child.

Prince Pukler Muskau states in one of his late publications, (Sudostlicher Bildersaal, 3 Thel. 1841,) that the character of the Prussians for honesty stands far lower than that of any other of the German populations; but he adduces no statistical data for this opinion. As a Prussian, he would scarcely come to such a conclusion, if it were not generally believed in Germany.

From the London Times.

DUELLING.

"If anything were wanting to strip the horrible practice of duelling of that unhappy idea of chivalry and honor with which in most minds it is blindly associated, it must surely be found in the circumstances of the late duel between Colonel Fawcett and Lieutenant Munro. The connection between the parties—a connection approaching to that of brothers—the very unjustifiable conduct throughout of him who appears successively to have insulted, challenged, and slain his near connection—the recent merits of the officer who has fallen, and his late return to his country and family from the scene of his distinction—all these things combine to swell the indignation with which we contemplate the fate of this fresh victim to the miserable conventionalities of society. But let the conduct of Mr. Munro have been ever so unpardonable in urging, and of the seconds ever so criminal in allowing of this almost unnatural quarrel, we must not confine our hard words to them. The inquest has placed before us Colonel Fawcett's account—bearing every appearance of truth—of the circumstances of the dispute; and we must say, that never was a case in which a result which shocks the whole world was more plainly deducible from principles of feeling and action which that world acknowledges, applauds, nay, even enforces.

If we may rely on the *ex parte* statement which we possess, Mr. Munro indeed behaved with violence and brutality—Colonel Fawcett like a gentleman throughout, and at first with as much forbearance as could have been wished or expected. But in reading that statement, with all the responsive expressions of insult, resentment, or defiance, which it contains, it is impossible to avoid seeing that both parties have their share in urging on the fatal conclusion—that Colonel Fawcett, spirited and gentlemanly as his conduct will be thought by most men, was as little careful as Mr. Munro himself to avoid the meeting which has taken place—that he thought it necessary—due to society, due to himself, due to his character—to invite by a plain inuendo this unhappy mode of "settling" his difference, and to use words in his subsequent letter which could scarcely be taken otherwise than as a repetition or enforcement of the alleged insult. Colonel Fawcett presents the sad picture of an honorable and gallant man, neither rude nor quarrelsome, throwing away his life because he is impregnated with the miserable notions of the paramount duty of resenting an approach to flat contradiction, and of welcoming a duel the moment it seems to be threatened. It is because Colonel Fawcett is, *according to the ordinary rules of society*, more than blameless in this matter, and because, acting within those conventional rules, he had his clear share of the responsibility of urging matters to this conclusion—a conclusion which the suppression or omission of a very few phrases might have avoided—we charge society itself with the share of the crime; it is therefore we say, that, shocked as we may be at the result, we must look nearer home than the actual criminals, if our indignation is to reach all who are directly or indirectly chargeable with it.

The verdict could scarcely have been other than it was. Whether or not it is a wise or just law which includes under the tremendous sentence of "murder" even the surgeon, who has no influence over the progress of the quarrel, whose only office it is to avert its worst results, and whose continued attendance on a wounded man it is most necessary to purchase even by impunity—however this may be, we cannot for a moment doubt, and a case has now arisen in which few probably will doubt, that the sentence of "wilful murder" is the only one which the law could justly pronounce against those really involved.

We say of this, and we say of every similar case, if there be extenuating circumstances, let those circumstances be taken as a plea for extending that extrajudicial mercy which it is the gracious office of the crown to dispense. But let it be felt—and we trust to see the day when it will be felt—that the man who deliberately goes to Chalk Farm or elsewhere to shoot his fellow man, and *does* shoot him, is a murderer. Whatever be his motive, whether absolute revenge, or the less atrocious but not less wholly inexcusable fear of being thought a coward, or an irrational habit of acquiescence in the demands of society, the law should have but one name for his act. He is subject to no physical necessity; it is a mere quibble to say he is defending his honor or his life. He does not disprove a slander or annul an injury by killing his slanderer. He cannot plead the necessity of defending a life which nothing but his own act has put in jeopardy. If the challenger, he is avenging, or affecting to avenge himself, and nothing more; if the challenged, he is defending himself by the death of his opponent, because he has not the independence or the courage to repair what he has done wrong, or to refuse "satisfaction" (as it is called) for what he has done right. But revenge, or frivolity, or pusillanimity, or habit, must not be allowed to impose their fantastic and unchristian notions on the law of England. They have too long done so, but we trust the time of their dominion is passing. Duelling has become generally ridiculous,—when not ridiculous, hateful, and requires but a blow from authority to become the crime of a past age. Our day has plenty of its own to answer for—let us at least get rid of this inherited stain, which is scarcely ours. It is upheld by a mere shadow, an opinion, an imagination. Men of sense despise it, men of religion hate it, men of determination rebel against it. That judicial brand which the present appearance of the case before us most imperatively calls for, will only seal a conclusion to which the sober opinion of England has long since pointed.

But we hear it suggested, and we cannot wonder at the suggestion, that under the circumstances of the case we cannot expect an effectual prosecution. If it so turn out—if feelings, which we do not dare to blame, interfere to shelter from justice a crime so laden with aggravation as the present appears to be,—if English law is so inefficient that it cannot be brought to bear upon guilt of the first magnitude without the aid of those whom a more cogent—it may be a higher—power forbids to move,—if it prove to be a matter of private choice whether the price of murder shall or shall not be exacted by that power whose office it is to watch over human life, and which "beareth not the sword in vain," we may, perhaps, be forced to resign ourselves to the present result. But we must claim for the future that our criminal procedure be no longer trusted to the hesitating hands of individuals. The supreme authority of the state must not only lend its name to a prosecutor, but assume the conduct of prosecutions which involve in them some of the highest duties which that authority is commissioned to fulfil.

From the Banner of the Cross.

"Rejoice—Churchmen—rejoice—the *short* agony is over."* The Rev. Arthur Carey *can* speak plain English; as the "Churchman" of August 26th, testifies. And he comes out a pretty good Protestant; a matter which to me appeared uncomfortably doubtful for several weeks past. Many thanks to Gen. Sanford, for putting him in the way of making this revised edition of his theological opinions. Whether the grumblers and growlers will growl and grumble still, I know not; but they have no longer even a plausible reason for so doing; unless indeed they profess to make their own sentiments the measure of every man's else;—alas, what a measure! Mr. Carey has disclaimed all that is distinctively Romish. For myself, I should disclaim rather more than he has; but I prescribe not to him, or to any other person, in such subordinate matters. It is enough for every conscientious and peace-loving Churchman, that Mr. Carey has no *Romanism* about him.

And now, good Mr. Editor, having made my speech to Churchmen at large,—commencing as Gouverneur Morris did when he speechified about Bonaparte's being sent to Elba,*—permit me to fall back upon etiquette, and address you officially. I wish to offer my poor thoughts concerning *the root* of the difficulties in the case of Mr. Carey.

The root of these difficulties, Mr. Editor, and of not a few other misunderstandings, is, I apprehend, the separating the *standards* of the Church of Rome from her *interpretation* of them, as uniformly avowed by her writers of authority, and in her practice. It is futile to allege, that portions of the letter of the Creed of Pius and of the Decrees of Trent are susceptible of a Catholic meaning. No such meaning was intended by their authors, but the meaning which we call Romish; and that is what they must be held to contain, as set forth by their authors. For centuries had these opinions or doctrines been maintained by the Romish communion at large; that council and that Pope maintained them; and they have been maintained by that body ever since. No matter, then, what the mere words imply, the Decrees and the Creed must be understood as the Church of Rome has notoriously understood them all along. The Arians professed the Apostles' Creed, alleging that it did not set forth the supreme divinity of Christ; was this fair in them? The Council of Nice decided that it was *not*, because the Church had always regarded the Creed as containing that doctrine; those who framed it having drawn the doctrine from Scripture. The apostolic and primitive Church spoke for herself, in her own words, in receiving and perpetuating the Apostles' Creed; and the Arians had no right to attach any other sense to the words than the one they had always received. And the Romish Church has spoken for herself, and in her own words, in the Decrees of Trent and the Creed of Pius; and no individual, be he Romanist even, Greek, Protestant, pagan, or infidel, has a right to declare or to insinuate that the words import aught else than she intended they should import. She herself may put the Catholic meaning on her Decrees and her Creed, so far as they are capable of it; and when she shall have done so, whether by another council or by general consent, we may compare notes with her, and see how far our respective systems coincide. But of her doing this, every man, whose reason is not impaired by a *quasi* Catholic fanaticism, knows there is no probability whatever: within the ken at least of the present age. Yet until she does this, it is both futile and unfair to argue either for or against her from the mere letter of her doctrinal standards. And it is but playing into her superlatively cunning hands, to proclaim, what however is not true, that her standards are Catholic, or mostly so; she triumphantly accepts the concession, and returns it with some side or front thrust upon Protestantism, as may suit her convenience.

Such a course on our part is like that of some ancient soldier, if there ever was such a booby in the ranks, who should throw away his shield, and then, with spear only, rush upon a foe who had both spear and shield. Most heartily do I wish, that every Protestant, or every Catholic, (he may take which name he pleases,) would bear in mind this truth, (so notoriously fact, and so infallibly demonstrated by the very nature of the human heart, as to be equal to a self evident proposition,) when his morbid sympathy inclines him to "deal gently with our sister." Our sister! the "Mother of harlots!" *that* is her pre-eminence over the whole catalogue of corrupt churches.

No doubt a clergyman may express his faith or his opinions in the very language of the Council of Trent,—whether Mr. Newman or Dr. Pusey, Mr. Carey or Dr. Seabury,—and put on that language the Catholic interpretation; but he is not to allege that he and the Council speak the same thing; for such is not the fact. He means one dogma, and the Council another. The language, in that appropriation, is his own, and no longer that of the Council: it is not the Council that speaks, but the Rev. Mr. ——, or the Rev. Dr. ——. Is not this clear, good Mr. Editor, to any man of sense? And what a world of trouble and altercation would have been saved the Church, had the Oxford writers written on this principle, or had their opponents adduced it to their face! and how little dust would have been raised by the late notable ordination, had only the fact been set forth, that it is not the Council of Trent that utters the objectionable language, though the words are in its Decrees, but *only* Mr. Arthur Carey, a candidate for holy orders! The Council of Trent, in every thing but the letter, condemns the candidate; rejecting wholly any fraternization with him. And the candidate rejects as entirely all but the words of the Council; while he forgets that, so far as he adopts those words, giving them his own meaning, they cease to be those of the Council and become his.

I am aware that it may be objected, that the words thus appropriated express Catholic truth, not merely the sentiments of an individual. But let not the objector go too fast: for it has never been settled what *is* Catholic truth, beyond our two creeds. The Church of Rome declares her body of dogmas to be it; the Greek Church declares against some of them; the Church of England, and ours, against so many that we are rightly considered as rejecting them all. Well; this applies only to Romanism, not to Catholicism. Of course; but where is the standard of Catholicism to be found? We, as a Church, (no other Church being thereto bound,) must find it in our Liturgy, Offices, and Articles, and in the Homilies so far as they agree with these: in these documents are all the Catholicism recognized by our Church. That some few other matters had that character in the primitive ages, I shall not question; and that may be some apology, though an efficient one, for those of us who indulge a hankering after such things; though it is no apology whatever for those who disturb the Church with these morbid longings. But of these (to us extraneous) points of Catholicism, there is no standard; they are investigated only on individual responsibility. Then, there are other points *called* Catholic, which have no honest claim to that distinction, but which have a full share of the sickly affection referred to. And as it is only the Catholicism, real or pretended, which is extraneous to our standards, that has caused the recent troubles, here and in England, I repeat the assertion, that in avowing any of these dogmas, there is only the authority of the individual, not that of an ecclesiastical body; and if the individual choose to avow them in words, appropriated to himself, from the Council of Trent, he has but his own authority, and that of other individuals who agree with him, for calling them Catholic.

Let it be remembered, then, that in endorsing some of the *language* of the Council of Trent, as Mr. Carey and others have done, it is not the Council that speaks, but only these several persons; and that when they allege that the language endorsed contains Catholic truth, they give only their private opinion. Of Romanism, Mr. Carey is entirely clear.

I take for granted that no one will consider the foregoing remarks as aimed at the theological critics or controvertists who fault the Church of Rome for announcing her dogmas in language which, in its literal or obvious meaning, does not contain them. It is a base dissimulation, and often carried out in her proselyting manœuvres to put her decrees in plausible words, and then tell us they are to be understood in all the length and breadth of the folly and impiety she wills them to express: but so it is, and we have no remedy for the artifice.

Philadelphia, Sept. 1, 1843. O.

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* "Rejoice—Americans—rejoice—the long agony is over."

"The" Ordination Case.—The American correspondent of the London Church Intelligencer, under date of July 31, thus again alludes to this case:—

"No sooner did this pamphlet [Drs. Smith and Anthon's] appear, than the hundred and one sectarian bodies around us, laid aside all their own quarrels to join in the hue and cry against the Church, saying with the enemies of the Psalmist, 'There, there, so would we have it.' Not only the so-called religious press, but the secular press, almost without exception, are engaged in this unholy war. Situate as the Church in this country is, with an adverse popular sentiment constantly pressing upon her, in which latitudinarianism, indifferentism, and infidelity are combined, it is not wonderful that there should be within the Church, among the laity, and, to some extent, among the clergy, a susceptibility to alarm, which such a demonstration would easily call forth. So it has happened in this instance. Under a misapprehension of the case, much excitement has manifested itself in the diocese where the case occurred, extending also to the other parts of the Church, and being wickedly fomented by the American '*Record*,' and other journals.

"Several publishing houses in New York and Philadelphia, have issued editions of Dr. Pusey's sermon, for which he was condemned without a hearing. The sermon has been sought for with great avidity; but it does not appear that any 'doctors' here have yet been able to find where is the heresy."—*Banner of the Cross.*

William Penn.—Perhaps some of our readers will be no less surprised than we have been at what the London Church Intelligencer says of the pacific founder of Pennsylvania:—

"Penn the Quaker, who was born in 1644, was a gentleman commoner at Christ Church, Oxford, in 1660, when an order arrived from court to resume the use of the surplice, which it seems had been discontinued almost ever since the Reformation, and the sight of the unfortunate vestment operated, as Mr. Clarkson expresses it, so disagreeably on William Penn, 'that he could not bear it, and joining himself with some other young gentlemen, he fell upon those students who appeared in surplices, and tore them everywhere over their heads. He and his associates were, without further ceremony, expelled from the University,' and when his father, Admiral Penn, heard of it, he gave him a box on the ear, 'and served him right.'"—*Ib.*

COMMUNICATIONS.

For the Churchman.

THE KINGDOM OF THE LORD.

NO. III.

THE WITNESSES.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle."—2 THESS. 2: 15.

To mortals or immortals there is comparatively but one important question: "Lord, what wilt thou have me to do?" We understand this verb, "to do," as including all action, mental and corporal; acting, thinking, wishing, loving, believing. And as upon the one hand it is the strict immutable law of the kingdom, that we must do nothing except because God wills us to do it,—that we must not even eat or drink except for his glory; so on the other hand it is a law of the same kingdom, equally strict and immutable, that we are bound to do *all* our God wills us to do, no matter how trifling the act may appear to us.

We are bound to believe all his truth, to receive and observe all his institutions. And this obligation devolves upon each individual as soon as he comes into possession of the evidences of either.

If the proof of any truth or divine institution be presented to us, we are bound to receive the truth or the institution, in whatever *way* it may have been proven.

Our almighty King has seen fit to confine us of the present day, mainly to one *channel* of information as to his revealed truth or institutions, viz., *History*. He does not reveal his will *directly* to us.

Through this channel he has caused to be transmitted to us two sorts of testimony upon these points:

1st. The inspired testimony of holy Scripture.

2d. The uninspired testimony of ancient authors.

Of these, the first is necessarily of paramount value. Any explicit testimony by it must be considered *final*.

But if holy Scripture do not undertake to affirm or deny, resort must be had, it possible, to the second species of evidence. The value of the second species of evidence flows from the facts:

1. That our Lord said and did many things not upon inspired record.
2. That his inspired apostles said and did many things not upon inspired record.
3. That many things were said and done by other inspired teachers of the Church not upon inspired record.
4. That our Lord and his inspired ministry, undoubtedly made very many explanations of their own teaching, which are not upon inspired record.

To all these extraordinary sources of information, the earliest Christian writers had measurable access, in addition to that source of information which we possess in common with them, viz., the *written* word. Moreover, the institutions of the Christian Church appealed to their very senses, e. g., Justin Martyr had only to use his *eyes*, in order to ascertain whether baptism was administered to children or not; and he had only to inquire of the eyesight of some old man in order to ascertain whether St. John sanctioned the practice. So, Ignatius had but to use his eyes and ears, in order to ascertain whether there was a triple rank in the ministry; whether there were officers called bishops of a rank superior to that of presbyters, and whether the bishops alone could confer the ministerial commission. And he needed but his own eyes, ears, and memory, in order to ascertain whether St. John sanctioned the arrangement or not.

These considerations, (and some of them might be supported by scriptural evidence,) sufficiently answer the question: "What extraordinary advantage had they, (the early fathers,) for knowing what was done by the apostles?"

The fathers did *not*, "most of them, live in places remote from the fields where the apostles labored." The apostles had labored over the world, and the early fathers occupied the very churches founded by them. Nor did they *all* live "even several generations after the apostles." Several of them had seen and talked with the apostles. They were not "a thousand miles" from the fountain—but some of them upon its very lip—and most of them within the sound of its gushing.

The peculiar value of the first species of evidence to which we have alluded, viz.—the *written word*—flows from the fact that the witness itself is infallible. Whenever it undertakes explicitly to affirm or deny, its testimony is *final*.

But this consideration does not by any means release us from the imperative duty of ascertaining, to the extent of our ability, by the aid of other testimony, such items of the will of our Lord as may not be explicitly declared by holy Scripture.

For we must not forget, that holy Scripture is not a book of systematic divinity, but a collection of narratives,—of letters,—of prophecies,—called forth by peculiar circumstances, and having reference chiefly to those circumstances.

Consequently, while upon those topics, with immediate reference to which its parts were severally written, it was sufficiently explicit to be understood by those to whom its parts were severally addressed; there may well remain points of doctrine of which it does not treat at all, or to which it alludes but incidentally, and (to *us*) obscurely.

Let us remember that the New Testament does not claim to set forth fully and clearly, all the institutions and doctrines of the Church of Christ. Consequently, the opinion that it *does thus set forth all*, is not sustained by holy Scripture, and must find proof elsewhere.

The truth of these remarks cannot fail, we think, to be apparent to those who have interrogated the sacred record upon the topics of infant baptism and the change of the Sabbath; by which last we mean the doctrine, that while the fourth commandment remains in full force, the seventh day is exchanged for the first.

Upon these topics inspiration does not clearly bear witness; while upon the important question, What books constitute the sacred canon? it is absolutely silent.

From these facts, and especially from the last, we draw the inevitable conclusion, that we are bound to receive some doctrines as religious principles, which yet are not attested by inspiration. We received them upon the authority of the fathers, as *witnesses* to their divine original. Our belief in the inspiration of 3d John, is based upon the testimony of the fathers, and it were folly upon such good historical testimony not to receive the doctrine, albeit unendorsed by any inspired evidence.

In view of the above considerations, how can we, as loyal subjects, refuse our assent to the following propositions?

1. Uninspired *proof*, is still *proof*.
2. It is not less of the nature of *proof*, because holy Scripture may not have *added* its sanction.
3. We are bound to admit all clear, historical evidence presented to us, which may not be inconsistent with revelation, or reason.
4. If, with respect to some point of *responsible* duty, we discover that the Scriptures do not explicitly and clearly determine that point, we are bound to examine any respectable, *uninspired* historical evidence presented us, and regulate our action accordingly. W. A. A.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 23, 1843.

There will be divine service in St. Paul's Chapel, on Wednesday morning next, on occasion of the opening of the Fifty-Ninth Convention of the Diocese. Service to commence at 10 o'clock.

The collection at the offertory will be for the benefit of the Protestant Episcopal Tract Society.

The pews in the middle aisle will be reserved for the clergy, whom the bishop requests to appear in their official dress—a request which he would respectfully extend to visiting brethren as well as the clergy of the diocese.

ANNIVERSARY CELEBRATION.

The Anniversary Celebration of Diocesan operations in Bible, Common Prayer Book, and Tract Distribution, Education for the Ministry, and Missions in the Diocese, will be held in St. Bartholomew's Church, on Wednesday evening next. Service to commence at 7½ o'clock.

A collection will be made in aid of the funds of the Diocesan Missionary Committee. The importance of liberal contribution on this occasion will especially appear from the facts that the Treasurer has not yet had the means of paying the quarter due to the missionaries on the first of July, and that another will become due on the first of October.

We annex an extraordinary passage from the Address of Bishop M'Ilvaine to the Convention of his diocese, which met on the 6th instant, in relation to the ordination of Mr. Carey.

From this passage it will be seen, that Bishop M'Ilvaine has arraigned the bishop of this diocese before the Convention of Ohio, reviewed and condemned his conduct, and intimated pretty broadly his own wish to have a *closer communion* than is now to be found in the Protestant Episcopal Church.

We have looked in vain for the reason of this singular demonstration. Bishop M'Ilvaine gives none; or none which is at all definite or tangible. He expresses his deep regret "that a person professing such a state of mind in regard to the peculiarities of the Church of Rome has been admitted to our ministry;" and he adds his solemn protest "against the ordination of a candidate exhibiting the like state of mind, being again allowed ordination in the Protestant Episcopal Church;" but he does not say what that "state of mind" is, which has given him offence: he does not specify one article of the faith which has been compromised, nor one doctrine of the Gospel which has been denied, nor one law of the Church which has been broken, nor one Romish error which has been sanctioned in Mr. Carey's ordination. After reading all that has been written on the subject, Bishop M'Ilvaine expresses the opinion, that "the substantial aspect of the case" is the same as it was first made to appear, and that all efforts to change it have failed; but he does not tell us wherein they have failed, nor what is "the substantial aspect of the case." The whole ground of complaint is, Mr. Carey's "state of mind," and nothing is said to show that the same "state of mind," which is distasteful to Bishop M'Ilvaine, may not exist in all High Churchmen, as well as in Mr. Carey.

From the known complexion of Bishop M'Ilvaine's theological views, we were prepared for his disapprobation of Mr. Carey's ordination, but we did not think that a bishop who was not committed to the late extraordinary proceeding in our diocese, and had not been a participator in it either by act or counsel, would take the view which Bishop M'Ilvaine does of the rubric in the Ordinal. We cannot but think that the practical operation of such a construction of the rubric, in any diocese in which it is allowed, must soon lead to its abandonment.

Extract from the Address of Bishop McIlvaine, to the Convention of the Protestant Episcopal Church in the Diocese of Ohio, Sept. 6th, 1843.

Before concluding this Address, I feel obliged by a sense of duty to the Church to speak of a certain recent transaction in another diocese which has created a great deal of excitement, anxiety, and alarm throughout our Church. You, of course, understand me to refer to the ordination of the Rev. Arthur Carey, to the order of Deacons, by the Bishop of the Diocese of New York. Now I perfectly understand and realize the great delicacy of any reference to the propriety of that ordination by the Bishop of another diocese, before his diocesan Convention. But I do not grant that our dioceses are so entirely independent, that what takes place under the Episcopal jurisdiction and sanction of one may never properly be made a subject of official consideration and remark by the Bishop or Convention of another. Ordinations are not diocesan acts. They have it is true certain diocesan connections. A diocesan committee acts upon the testimonials of the candidate; but under our confederate organization it is not by diocesan canons that the qualifications of the candidate or the mode and terms on which he shall be ordained are prescribed. As the Canons which regulate these things are common to all our dioceses; so by ordination under them, the candidate becomes a clergyman of our whole Church, and passes from one diocese to another, by virtue of his ordination in either. His being, after his ordination, under the jurisdiction of the Bishop who ordained him, is merely because he was under the same jurisdiction before. This diocesan relation comes not by his ordination.

A Bishop in conferring orders, acts for the whole Episcopal Church of the United States, under laws enacted by and for that whole Church; and all parts of that Church have as deep an interest in the sort of men whom he ordains and the type of doctrines which he thereby admits into the ministry, as the parishes of his own diocese. In one year, all the persons ordained during the present year, by my respected brother in the Episcopate of New York, may be received by letters dismissory, into as many dioceses, and be exercising important influence over the character of the Church therein. We have confederate relations and duties, as well as those which are strictly independent and diocesan. On the discharge of a Bishop's duties, so far as they are regulated by diocesan canons, it would be highly improper for another Bishop on such an occasion as this, to remark. But it is certainly conceivable that under the Canons of our General Convention, made to protect the ministry of the whole Church from the introduction into it of false doctrine or evil life by the Bishop of any part of it, there may take place an ordination against which it would be the duty of all the dioceses, in self-defence, to protest.

With these views, I consider the case alluded to as of so serious a nature, on account of its own intrinsic features, the peculiar danger of our Church in these times, and the necessity of the greatest vigilance to prevent the spread of doctrines against which she is decidedly and solemnly Protestant, that I cannot do my duty to the Church of Christ in general, and that of my own diocese in particular, without expressing on this occasion some part of my mind at least, in regard to it. But, in doing this, I shall be truly sorry if a single word shall be understood as intended to be, or to appear, in the least degree disrespectful, unkind, ungracious towards the Bishop who ordained, or those whose judgment in the case were in agreement with his own. I will speak of the ordination in as much abstraction as possible from the motives, the opinions, and the views of duty of those concerned therein.

I have read the statement of the two clergymen who made the public protest, and also whatever has been published on the other side, either by Mr. Carey, or any of the clergy who advised his ordination. I have read also almost all that has appeared in our several religious periodicals on the subject. I have seen nothing to affect the substantial aspect of the case as it appeared to the protesting clergymen, and as they made it appear to the Church. Great efforts have been used to take away that aspect. In my humble opinion they have failed. The first appearance is substantially the present. I know not what may yet be said to change it. The principal person concerned has not spoken. I must not therefore so far judge the case, as not to leave it open to any modification which future expositions may reasonably claim to be allowed to make. But I must say that, if there be no just view of the matter more favorable than that which it now wears, (and it would certainly seem as if it had been maturely discussed and examined,) then, for the purity, and honor, and usefulness of our Church, I do most deeply regret that a person professing such a state of mind in regard to the peculiarities of the Church of Rome, has been admitted to our ministry; and as a Bishop of the Church of Christ, placed over a diocese which is confederate, and in communion with the diocese of New York, under the Canons of our General Convention, I most solemnly protest against the ordination of a candidate exhibiting the like state of mind, being ever again allowed in the Protestant Episcopal Church in these United States.

I say again, and emphatically, my views thus expressed, are *conditional*. They depend upon the correctness of that aspect of the case in which all the publications about it, have left it. I express them now, instead of waiting to know whether any thing further is to be said, because my Diocese, through its representatives, is now assembled, and will not be assembled again until a year has passed, and I believe the honor of the Church requires that such an opportunity of avowing the sentiments just expressed should not be lost.

There is one view which I feel bound to express *unconditionally*. The propriety of the solemn protest made by the two clergymen who opposed the ordination, cannot be affected by any thing that may yet be stated. Enough has been granted, in my judgment, fully to justify that act; whatever may hereafter appear in defence of those who sanctioned the ordination. But here, in justification of my expressing thus publicly and officially my high sense of what the Church owes to those brethren for their faithfulness, let it be well observed that when they made their protest before the public congregation, they were exercising a right which belonged to them, not as Presbyters of the Diocese of New York, but as members of the Church in general. The right of protest on such occasions is not diocesan but universal. Any member of any diocese, any presbyter, any bishop, being present, would have had the same right to stand up before the bishop of the Diocese of New York and utter the same words. The protest which it would have been my right, simply as a member of the Church, to make, had I been present at the ordination, I may now, without impropriety, speak and approve, as made by others having the same right. The right, in their case, was no way impaired by their having made substantially the same protest, in private, before. A private protest and a public one are very different things. A protest in a vestry room cannot supersede the right of protest before the assembled Church, amidst the solemnities of the house of God. It is the right to stand before the many witnesses of the great congregation, in the presence of the Lord of Hosts in his sanctuary, and there declaring whatever may seem an impediment for the which a candidate awaiting the laying on of hands ought not to be received into God's holy ministry; this is the sacred right given by our Church to every one of her members, at every ordination, in any diocese; and it is a protection to our ministry and the purity of the Church which we cannot hold fast too steadfastly.

Regarding then the protest of these brethren as having been made in their capacity as members of the whole Church, and as having in no sense any diocesan character, I am free to speak in its praise. And this I do respectfully and kindly as regards their bishop, and cordially as regards them. It was a trying duty. But it was duty. It was new. No instance of a parallel kind had occurred before. The previous circumstances made it specially painful. It required a strong decision of conscience and a strong nerve of obedience to meet the case in faithfulness. It was done with calmness and dignity. And when I consider the whole matter, in connexion with all the circumstances of the Church in these times, I feel that the whole Church owes a large debt of gratitude to those brethren for their faithful, noble and painful stand, for the purity of her ministry. For myself and my diocese, I take this public opportunity of expressing to the Rev. Hugh Smith, D. D., and the Rev. Henry Anthon, D. D., my thankful sense of their faithfulness.

There are two aspects of that ordination in which the several dioceses are deeply interested. One is its connection with the character of our General Theological Seminary, in the city of N. York. The Bishop who ordained is not only President of the Faculty of that Seminary, but Professor, also, of "the Nature, Ministry, and Polity of the Church." One of the clergy who assisted in the examination of Mr. Carey, and advised his being ordained, is professor, in the same, of Pastoral Theology. The Church may well ask, what sort of doctrine and what sympathy with Romanism may not be encouraged in that institution, if the present aspect of that ordination be correct. Surely it will not be strange if students are discouraged from going there, and patronage be denied it, until some effectual measures be taken to ascertain the nature of the influence therein exerted, and of the doctrines therein tolerated, encouraged, or promoted.

Again. In the passing of ministers from the jurisdiction of one diocese to that of another, the reliance of the Bishop receiving, for the character of the minister, must in a great many cases be placed exclusively upon the prescribed letter dimissory from the Bishop transferring. That letter must certify that A. B., so far as his Bishop knows and believes, "has not, for three years last past, been justly liable to evil report for *error in religion*." Hitherto there has been such agreement among the Bishops as to what is "*error in religion*," that their certificates have been freely current from one to another. And most important is it to the peace and unity of the Church that such should ever be the case. I need not point out how directly such an admission to the ministry as that we have been speaking of, tends to destroy all that confidence. A Bishop receiving to holy orders a candidate holding the errors of Mr. Carey, could also give him a letter dimissory certifying to his doctrinal purity. What steps then must a Bishop, rejecting such errors and believing them to be of very serious importance, adopt to protect his own diocese, in case of a proposed transfer from the diocese of the former? I need say no more on this head. God forbid that we should ever come to such a condition of things in our Church that a letter dimissory from any of our Bishops, may not be received by another as good *prima facie* evidence of the soundness in the faith of its bearer!

The communication of "O," from the Banner of the Cross, which, says the editor of that paper, "will be recognised as coming from high authority," puts very strongly a point on which we have often insisted: viz., the artifice of Romish disputants, and the folly of those Protestants who are caught by it, in "separating the *standards* of the Church of Rome from her *interpretation* of them, as uniformly avowed by her writers of authority and in her practice." The separation of the two, and the holding up of the decrees of Trent, apart from those current teachings and practices in the Roman communion, which show the *animus imponentis*, is the grand art of Romish proselyters; and the more forcibly it is exposed, the better.

But if it be true that the decrees of Trent, taken in the mere letter, express only Catholic truth, i. e., as the writer in the Banner well puts it, only that truth which is contained in the Liturgy, Offices and Articles of our Church, and in the Homilies so far as they agree with these; and if Romanists adhere to the decrees of Trent only when thus taken in the letter, why do they not abandon their communion, in which corrupt doctrines and practices are allowed to pass without rebuke, and unite with the Reformed Catholic Church? To lead reflecting Roman Catholics to this step, seems to have been one aim of the celebrated Tract No. XC.; an aim which might have been more successful if it had been better understood and seconded.

It is plain the argument may work two ways: it may be guilefully used by a Romanist to decoy an unwary Protestant into a most uncatholic communion; and it may be honestly used by the members of our own Church to convince Romanists that they may unite with us in Catholic communion without Romish errors.

The voice of all men, says Cicero, in any matter, is the voice of nature; and so says the illustrious Bishop Beveridge, the voice of all Christians is the voice of the Gospel. This is what we mean by Catholicism; and it is because the doctrine set forth "in our Liturgy, Offices and Articles, and in the Homilies, so far as they agree with these," is the voice of all Christians that we call our Church Catholic. If those Protestants who differ from us would acknowledge this one principle, viz., that the voice of all Christians is the voice of the Gospel, our differences with them would be brought to a speedy termination; since there is no denying the universality of those points which distinguish us from them. If Romanists would follow out this principle, they would abandon their modern opinions and abuses, and conform to the Catholic standard defined in the Liturgy, Offices and Articles of our Church.

The extract from Laing's travels, which we copy from the Dublin Review, gives such a view of the results of the system of Education in Prussia, as will be new to most of our readers. It deserves to be read by all that are interested in popular education, and especially in our Public Schools.

As suited to the temper of the times, we give on our last page an excellent sermon, entitled "The sect every where spoken against."

COLUMBIA COLLEGE COMMENCEMENT takes place on Tuesday next, at the Middle Dutch Church, in Nassau-street. The procession will move from the College green at half past nine o'clock.

THE FOREST OF ARDEN. *A Tale illustrative of the English Reformation. By the Rev.* W. GRESLEY, M. A. New York: Published by James A. Sparks, No. 109 Nassau-street. 1843.

The favorable reception of Bernard Leslie has encouraged the American publisher to put forth an American edition of "The Forest of Arden," a narrative almost entirely founded on facts, and giving such views of the Reformation as Churchmen acknowledge to be true.

"Bernard Leslie" has been admitted by Churchmen to give, on the whole, a pretty fair picture of sound Catholic Churchmanship. It points out on the one hand the defects of the "Evangelical" party, and traces its peculiarities to sources extraneous to the Church; and on the other hand, it satirizes with unsparing severity the small and feeble class of amateur Romanizers whose wayward extravagancies have impeded and disfigured the extensive resuscitation of Church principles which has been going forward for the last ten or twelve years in the Church of England. In our own Church, the cardinal principles of which we speak had not been so forgotten and neglected as they had been in the Church of England; and this is probably one reason why there has been little or no tendency among us to the extravagances of which we have spoken. The "Young Curate," or Bernard Leslie, is the type of a class—a comparatively small, very small, but yet a class—of ministers in the Church of England; but in our own Church, we believe it would be impossible to name one who could be fairly thought to have sat for the portrait; while it would be easy to name fifty "Evangelicals" who might challenge the original of Mr. Flavel. Indeed, if by the "Oxfordism" or "Puseyism," or "Romanism" with which we are commonly taunted, be meant any thing more than the sound Catholic principles and usages of our Church, the "young curate" of Bernard Leslie may convince an impartial observer that such *isms* find no countenance in our American Church.

But such is not among us the meaning of these imputations. The use of them is confined to loose Churchmen and Dissenters, and they are generally taken to denote the Divine Institution of the Ministry, Baptismal Regeneration, Conditional Justification, the necessity of communion in the Eucharist to salvation, the use of a Liturgy, the surplice, and in short, all that does not square with the standard of Puritanism. Such is the confessed meaning of these terms as used by Dissenters; and such also is their meaning among loose Churchmen, so far as loose Churchmen agree with Dissenters.

Such being among us, at the present time, the popular use of the terms *Oxfordism, Puseyism, Romanism*, we have not been surprised that these terms have been thrown, in the way of reproach, on "Bernard Leslie" and "The Forest of Arden," although both these books are designed to illustrate the principles of the Church, and to guard true Catholics against the distinctive errors of Puritans and Romanists. Our business at present is with "The Forest of Arden." The chief character of the story is the Reformer Latimer, who in an address to the people which is given near the beginning of the volume, remarks: "The whitest rochets do not always cover the purest hearts; monks and nuns are not all he-saints and she-saints; and there be relics of saints which men go a great way to visit, and be but pigs' bones after all: and as there be wolves in sheep's clothing, so there be foxes in friars' cowls."

At this sally of the preacher, (for Latimer could never refrain from his jest,) the congregation, who had several times during his discourse given very evident signs of the relish with which they received his plain address, now turned their eyes with one accord on a figure which stood on a bench over against the preacher. He was habited in the garb of a friar, having his cowl partly drawn over his face, but not so as to conceal a pair of penetrating eyes and a red beard and whiskers, which gave him so much the appearance of a fox, that the people at once understood Father Latimer's allusion.

"Ha, Master Reynard, how like you that?" said one.

"Take a note of that, Father John," said another.

The friar held his peace, and nodded to his friends among the crowd, not at all abashed either by the wit of the preacher or the joking of the audience. But when Latimer ceased to speak, as he did soon after, Friar John essayed to address the people.

Those who think that the picture of Friar John is favorable to Romanism, will probably form the same opinion of the dialogue between him and Latimer; which may be found, (pages 29 to 35,) which we had marked for insertion, but omit for want of room.

Friar John is a sample of those mendicant orders who "had permission from his holiness to preach where they would, without leave of abbot, priest, or bishop, with whom they were generally on no very good terms;" who "had a particular grudge against cathedrals;" whose occupation was "to collect contributions by preaching through the country, carrying relics about," &c, &c.; and who were in short, as Mr. Gresley (without any explicit allusion to the travelling agents of modern Puritanism) "a band of voluntaries who lived by their wits." These were the servants and emissaries of the Pope, and "*exercised the same sort of influence which in after times was possessed by the Jesuits.*" But while Mr. Gresley points out the hostility of these foreign emissaries to the independence and purity of the National Church, and exposes their trickery, he does not confound them with the monastic orders; nor, while he censures the abuses of monasteries, does he deny the good which they accomplished, or fail to condemn the sacrilegious rapacity of Henry and his courtiers in their plunder and suppression. Indeed, in the character of William Arnold, the last Abbot of Merevale, Mr. Gresley has endeavored to depict a class of men, "of sound judgment, and conscientious mind, who set themselves piously and soberly to correct the errors, as soon as they became convinced of them, without imbibing that antipathy against the Romish Church, or yielding to that schismatical spirit with which so many eminent reformers were infected.

After the surrender of his Abbey, which is described in the eleventh and twelfth chapters, Father William, "disrobed of his monastic costume, and attended by a single servant," left his home "with the feelings of a man whose habits of life have been suddenly broken in upon, and who is forced to commence a new and untried course. Though feeling himself unjustly treated, yet he harbored no resentment against those who had driven him from his home. His calm and equable mind resigned itself at once to the will of God; and he went forth with the determination to serve him faithfully in whatever station it should be his will to place him." At the first place at which he rested, he directed his steps to a church, with the pious wish of joining in that sacred service which had been so long the daily business of his life.

On entering the church, a scene presented itself which to his eyes was rather unusual. In the side-aisle near the door stood a desk on a slight elevation, and on this a massive Bible was fixed by an iron chain: a good number of people were gathered around, one of whom was engaged in reading with an audible voice, the rest listening with attention. Master Arnold (for so we must now call the ex-abbot) immediately took his seat amongst the group, not at all displeased with their occupation, though he observed with dissatisfaction a certain irreverence in the tone in which the holy book was read, and the careless postures in which the listeners were disposed. After a while the reader was tired, and resigned his place to a sour-featured man, who began to read in a still more irreverent and disagreeable tone.

He had not proceeded far, before a single bell rang for the daily prayers, and the officiating priest entered the church from the vestry; but perceiving the reader still continuing his occupation, he said with courtesy, as he passed, "I must now beg of you, good master, to desist for a while from your reading, since the hour is arrived for the service of prayer; and I rejoice to see so goodly a congregation."

"Why, how now, Master Mumble-matins?" said the reader in a contemptuous tone; "thinkest thou we have come here to listen to thy canting service, when we can can draw for ourselves from the cistern of living water?"

"My friend," said the priest calmly, "let every thing be done in due order. Thou hast done a good work in reading God's word to the people; and now is the time to offer up prayers, in order to beseech God's blessing upon ourselves and his word."

"I tell thee, Sir Priest," said the other, with a dogged air, "the king hath given orders that the Bible shall be read in all churches; and I will read it in spite of thee or any of thy brother shavelings. They who choose to listen to thy anti-Christian mummery may do as they please; and I shall do as I please."

So saying, this *humble-minded* Christian continued to read in even a louder voice than before; while Master Arnold, much wondering in his mind, accompanied the priest towards the altar, to join in the service of prayer. The church being but a small one, the greatest inconvenience arose from the sound of the two voices occupied in different ways; and the good ex-abbot was much scandalized by the irreverent exhibition, so different from the solemn unison with which the choir at Merevale had been used to chant the sacred service.

The prayers being over, Arnold departed immediately from the church, and returned to the hostelry, in order to take some refreshment before proceeding on his journey: but here his feelings were destined to undergo another severe shock. On entering the guests' room, which was tolerably filled, he found two persons engaged in a violent and angry altercation. One, who had the stronger voice and firmer nerve, was laying down his opinion in a dogmatical tone; while the other, with the vexed and petulant air of a disputant who has the worst of the argument from his own unskilfulness, was unsuccessfully seeking opportunity to retort the biting words of his opponent. On the table before them were cups and flagons; and it was evident from their flushed cheeks and heated brows, that both had been drinking more than enough. Several of the other guests were gathered round them, listening to their eager dispute, and taking part with one or the other, according to their respective views and sentiments.

"Talk not to me," said the one, "of thy consecrated fonts and holy water. I tell thee, thou mightest just as well christen thy child in a tub of water at home, or in a ditch by the way, as a font at the church. What is a font but a vessel to hold water? And, for the matter of that, what is a church but a building to keep folks from rain while they listen to the preaching of the word? And all your singing of masses, and matins, and evensong, what is it but roaring, howling, whistling, conjuring, mumming, and juggling?"

The poor man to whom all this was addressed, in vain endeavored to put in a word of rejoinder.

"And what is she whom you papists call the Holy Virgin Mary? why, no better than another woman: and if she was once, she is now dead and gone, and like a bag of saffron or pepper when the spice is out. And the mass itself, what is it but"——

Here the speaker went on to utter words respecting the holy sacrament which we will not venture to transcribe. Deeply indeed was the worthy abbot moved when he heard the holiest mysteries of the Christian faith—mysteries which lie hid in the bottomless depth of the wisdom and glory of God, and to which our human imbecility cannot attain—handled thus irreverently; names uttered in angry invective at which every knee should bow; and the sacred word of God quoted by men whose spirit was full of strife and bitterness.

"Sirs, sirs," said he, unable to restrain his feelings, "let me beseech you to cease this altercation. Such holy mysteries were not revealed to be the subjects of angry strife, but to be thought on and spoken of with becoming reverence. Let me entreat you, in the name of him whose servants we all are, to cease to speak of them thus rudely."

This was said in a tone which arrested the attention of the disputants; but they were not in a mood to benefit by the pious counsel.

"Ha," said one of them, "who art thou? Who made thee a ruler and a judge over us? Some shaveling monk, I warrant, turned out of his nest to get an honest livelihood, instead of battering in idleness."

"And if he be a monk," said the other, availing himself of the momentary pause, "I doubt not he is an honest man—better, any how, than a heretic like thee."

"Heretic, forsooth!" said the first; "I'll teach thee to call one of thy betters a heretic:" and with that he took up an empty flagon by the handle, and would have hurled it at his opponent's head, had not Arnold arrested his arm, and perhaps saved the other from some serious injury.

But though he thus prevented a deed of violence, he was unable to cut short the strife of words; and, after another unsuccessful appeal, he resolved to leave a scene which so much outraged his feelings. As he left the room he observed a man sitting by himself at a table, who had taken no part in the dispute, but whose sharp eyes glistened with delight at the altercation, much in the same way as the sportsman will enjoy a cockfight, or a battle between two dogs. This interesting person Arnold recognized as Friar John; but was not disposed to claim acquaintance with his former neighbor. However, the friar did not suffer him to depart without a word.

"This is rare sport, most worthy Ab—or rather, I should say, good Master Arnold: only let them alone to cut each others' throats, and honest men will get their rights again."

The abbot heeded not the appeal of Friar John; but, hastily leaving the apartment, was soon mounted on his horse, whose repose and refreshment had not been interfered with as his master's.

"And is this indeed the fruit of opening the word of God to the people?" said the good abbot to himself, as he rode slowly on his way. "Alas, alas! is it not to throw pearls before swine, and to desecrate the holiest things of God? And yet, but for the unsealing of the Scripture, how would men have learnt to purify the corruption of the Church?"

Thus did the worthy man ponder on the scene which he had witnessed; and it is a subject on which we may well reflect with dismay, when we consider how the wickedness of man has abused the choicest gifts of God.

We justly hail the unsealing of the word of God as an inestimable boon. "There is nothing," as our homily expresseth it, "that so much strengtheneth our faith and trust in God, that so much keepeth up innocency and pureness of the heart, and also of outward godly life and conversation, as continual reading and recording of [or meditating on] God's word. . . . . The effect and virtue of God's word is to illuminate the ignorant, and to give more light unto them that faithfully and diligently read it; to comfort their hearts, and to encourage them to perform that which of God is commanded. It teacheth patience in all adversity, in prosperity humbleness; what honor is due to God, what mercy and charity to our neighbor. . . . And in reading God's word, he most profiteth not always that is most ready in turning of the book, or in saying of it without the book; but he that is most *turned into it*—that is most inspired with the Holy Ghost, most in heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous, less desirous of worldly and vain pleasures; he that daily (forsaking his old vicious life) increaseth in virtue more and more." The written word is also the legitimate check which God has provided for the prevention of error in his Church: it is the standard to which every thing must be brought. And when the Bible was once fairly opened, the maintenance of the Reformation was secured. No one can contemplate, without a smile of satisfaction, the spectacle of the eagerness with which the people would gather round the sacred volume chained to a desk at Paul's Cross and other stations, and listen with deep interest, as one after the other read in an audible voice from the word so long neglected. Many elderly persons are said to have learned to read for the express purpose of studying the sacred volume. All this was as it should be. But when men began to talk over the most sacred mysteries of the faith at taverns and ale-houses, and quarrel over their cups about the holiest doctrines of religion, and slander and malign each other for their differences of opinion,—we see in all this the natural consequence of the publication of these awful truths to carnal and profane men. Nay, even many sincere but unstable persons, flattered by the appeal which was made to their own private judgment concerning the doctrines of the faith, ran into wild extravagances, and the most fantastic heresies sprung up.

The Bishop of this Diocese has received from the Wardens of St. Peter's Church, Peekskill, Westchester County, the canonical certificate of the election of the Rev. William Barlow to the Rectorship of the parish.

THE TRUE CHURCHMAN WARNED *against the Errors of the Time. Edited with Notes, by the Rev.* HENRY ANTHON, D. D., *Rector of St. Mark's Church, New York.*

This pamphlet (the title being changed) is a reprint of Mr. Hughes's "Voice of the Anglican Church." It consists of extracts from the charges of the English Bishops in relation to the "Tracts for the Times," with a few allusions, in the shape of notes, by the American editor to the "Statement of Facts," &c. and the Churchman. Several of these extracts have appeared in the Churchman, and all of them, we believe, in some or other of our Church journals, and we are happy to see them again in a collected form. We regret, however, to find that the charge of the Bishop of St David's, Dr. Thirwell, who has treated the same subject more largely and more satisfactorily than any of the English Bishops, is passed over in silence. Neither is any notice taken of the charge of the Bishop of Toronto, who, one would think, is as much entitled to be heard as the Bishop of Calcutta; and who, as the personal friend and eulogist of Bishop Hobart, might be supposed to utter words quite as acceptable to the "The true Churchman." And if the object had been to give the present judgment of the Reformed British Church in regard to the Tracts for the Times, and not merely that of the Bishops of the *English Establishment*, no good reason can be given for the omission to notice the excellent charge of Dr. Terrot, the Bishop of Edinburgh.

With all their willingness to blame the writers of the Tracts for the Times, the English and American editors have been constrained to give such testimonies from several of the English bishops as go beyond any thing that we have ever said in their favor. We have never advocated these writers any farther than they speak in accordance with the principles of our own branch of the Church. We believe that they have done great good to the Church, especially in awakening her from her Erastian torpor, but it would be folly to suppose that this good has been unmixed with evil. Whatever "peculiar doctrines" they or any of their admirers may have advocated, or whatever unauthorized usages they may have aimed to introduce, we consider to be drawbacks to the good which they have done.

We annex the

APPENDIX.*

It is necessary to observe, that the foregoing extracts are merely alleged as condemnatory of the *peculiar doctrines* of the Oxford Tract writers. It is not intended to be denied that most of the bishops cited have given these writers credit for good intentions, while several have bestowed on them high praise for having led us back to correcter notions of Church principles than had for some time prevailed, and for having raised the standard of ministerial acquirement among us.

Among these, the Bishops of Ripon, Oxford, Salisbury, and Exeter, may be especially mentioned.

The following are extracts of this character from charges from which quotations are made in the body of the work.—*Eng. Ed.*

THE BISHOP OF OXFORD.

Whatever may have been the errors, whether of doctrine or of judgment, (and of these I am not at present speaking,) of which the authors of the Tracts for the Times have been guilty, I will say this for them, that the moderation and forbearance they have shown under insults the most galling and provoking that can be imagined, has been exemplary; and I am glad to avail myself of this public opportunity of expressing my admiration of the meek and Christian spirit they have invariably shown—not rendering railing for railing, and never tempted, by the frequent ignorance, and often immeasurable inferiority, of many of their adversaries, to retort upon them.

That, in spite of their faults, the Tracts for the Times have, from their commencement, exerted a beneficial influence among us in many respects, must, I should think—even their enemies being their judges—be admitted. Their effect even upon those who are not in communion with our Church—the Dissenters and Romanists—has not been immaterial: and within the Church it is impossible to mark the revival of Church principles which has taken place among us, the increasing desire for unity, the increasing sense of the guilt and evils of schism the yearning after that discipline which we have so much lost, the more ready and willing obedience to ecclesiastical authority, the greater anxiety to live by the Prayer book, the better observation of the fasts and festivals of the Church, the more decent ministration of, and deeper reverence for, her sacraments; growing habits of devotion and self-sacrifice; it is impossible, I say, to see these things, and their growth within the last ten years, and not acknowledge that, under God, the authors of the Tracts have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits.

THE BISHOP OF RIPON.

In adverting to the opinions of those among the clergy, who in their writings have advocated the restoration of ancient forms, it may surely be said, that so far as they earnestly call upon us to act up to the principles of our Church, to provide, as much as in us lies, that she become in practice what she professes to be in theory; encouraging us to aim more fervently and resolutely at that high mark of holiness, self-denial, self-discipline, and alms-giving, which she holds forth to our view, and to live up to the elevated standard she sets before us, arousing us at the same time to a stricter sense of our accountableness to God, they deserve our honor and our thanks: still farther, I believe that they have done good service to the Church, in bringing forward more prominently some comparatively neglected truths with regard to the proper standing of the Church herself and her ministers; as well as in leading some who were, perhaps unconsciously, inclined to view the Holy Sacraments as mere badges of the Christian profession, and the Holy Eucharist as little more than a commemorative rite, to entertain a juster sense of their real import.

THE BISHOP OF EXETER.

The result of the unauthorized teaching has, I fully believe, been, on the whole, very highly useful to the cause, not only of sacred learning, but also of true religion. Whatever may be the clamors with which these writers are assailed, and while I think that in some important particulars they have erred in doctrine, and that in others, both important and unimportant, they have been injudicious in their recommendations of practice; I scruple not to repeat the avowal, which I made to you three years ago, of my own deep sense of the debt which the Church owes to them. The candid ecclesiastical historian of the nineteenth century, whatever else he may say of these men, will hereafter point to them, as having most largely contributed, by their own energy, and by exciting the zeal and energy of others, to that revival of a spirit of inquiry into the doctrines of the primitive fathers, into the constitution of the Church of

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* The American editor deemed it but simple justice to republish the English edition of this work without mutilation, and as issued by the Rev. Mr. Hughes. It may be proper, however, and it will prevent misconception, to state, that the editor does not thereby adopt, indiscriminately, all the opinions and sentiments contained in the body of the work, or the "Appendix" annexed to it by the compiler.

Christ, and, generally, into matters of high importance to the cause of Gospel truth, which has spread with a rapidity wholly unexampled since the days of Cranmer. But I enlarge not on these points. He whose station best entitles him to speak of these writers, their own venerated diocesan, has anticipated all other testimony. My object is, to do an act of simple justice to them, at whatever hazard of sharing in the obloquy which has been heaped not only on them, but on many who, differing from them in important particulars, as I have declared myself to differ, yet do, like me, regard them with respect and gratitude, as good and able and pious men, who have labored most earnestly, and, on the whole, very beneficially, in the service of the Church of Christ.

There is one leading particular in their teaching, on which, when I warmly commend it, I venture to assure myself that I shall have the assent of most among you; I mean the stimulus which they have given to a life of *systematic piety*—to a life which shall, in some measure, realize the requisitions and copy the examples of those holy men who compiled our Liturgy, and fenced, and illustrated, and enforced it with the rubrics.

There is another particular in which they appear to me equally entitled to our gratitude; I mean the zealous and effectual manner in which they have enforced the great evangelical truth, that the true *Christian life* is not an individual, but a *corporate* life; that we are, in the highest and strictest moral sense, members of a *body*, whose head is our Lord himself, and therefore we are "members one of another." Our Lord's own discourses, and the teaching of the Holy Ghost by the apostles, plainly declare that it is to the body of Christ, and to every particular man as a member of that body, that his precious promises of grace and life are held out: "The Lord added to the Church daily such as should be saved."

In like manner, they have successfully labored to impress the *necessity and efficacy of the sacraments*, as the appointed means in and by which God is pleased to impart the vital and saving grace of Christ. For this, also, I feel it my duty once more publicly to tender to them such thanks as it is in my power to give; and I do so the more earnestly, because for this, too, they have been publicly attacked by men of learning and piety, who, in their zeal for a favorite theory, seem to have forgotten not only the claims of charity, and even justice, but also some portion of their Creed, as well as of the Articles to which they have solemnly and repeatedly subscribed.

THE BISHOP OF SALISBURY.

You will allow me to remind you that, three years ago, without entering into particulars, I expressed a hope generally that, whatever extravagancies of opinion might be seen in some quarters, the theological movement which has taken place in these late years would, on the whole, by eliciting and illustrating the truth, confirm the principles and strenghen the position of the Church. Nor do I even now see any sufficient reason to change the opinion I then declared. And believing, as I do, that the pious and learned men, in whose writings these controversies originated, have been instrumental in bringing forward important truths from comparative neglect, I cannot too much deprecate the harsh and sweeping condemnation not unfrequently passed upon them, as if their exertions had been productive of unmixed evil.—Much as I dissent from some of their opinions, and disapprove of the manner in which they have been expressed; and exaggerated as their views appear to me on many points, I cannot refuse to acknowledge, that in several and weighty respects we are deeply indebted to them.

They have been the chief instruments in reviving the study of sound theology in an unlearned age. They have raised the standard of the ministerial character, by teaching men to trace the commission of the clergy, through his apostles, up to our blessed Lord himself, and to see in this their sure warrant for their work. They have impressed upon the clergy the obligation of walking orderly, according to the laws and regulations of the Church in which they are commissioned to minister. They have successfully vindicated the important truth of the nature and constitution of the Church from the vague and lax notions which used too generally to prevail respecting it. They have given the sacraments their due place in the schemes of our holy religion, as contrasted with those who would make them little else than bare signs and symbols, instead of channels of regenerating and sanctifying grace. They have warned men not to rest contented in the mere beginnings of the Christian life, but to endeavor still to go on to perfection; encouraging them to aim continually at a higher standard of holiness, devotion, self-denial, and good works.

Now I do not say that the teaching of the writers in question has been free from all objection on these subjects. On the contrary, it may be that there has been throughout a disposition to exaggeration; and there is, perhaps, no one of the rbove points on which statements more or less objectionable might not be found in one or other of the writings of this school of divines. Still, in the main, the tendency of their works has been, in my judgment, to establish sound views in the Church on the above important heads of doctrine; and for this they deserve our thanks.

CLERICAL CHANGES.

The Rev. William G. Heyer having removed into this diocese, from that of Illinois, with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. Azariah Prior has resigned the rectorship of the Church of the Messiah, Southwark, Philadelphia.

The Rev. Joseph M. Lybrand has become pastor of St. Paul's Church, Camden, N.J., and commenced his pastoral duties last Sunday.

The honorary degree of Doctor in Divinity has been conferred by Amherst College upon the Rev. George C. Shepherd, rector of St. John's Church, Jamaica Plain, Massachusetts.

"Primitive Standard" is the title of a paper published at Clarksville, Tennessee, of which we have received the first number. It is edited by the Rev. E. H. Cressy, with the approbation of the bishop, and promises to be a valuable auxiliary. "The Church Catholic, not Roman; Apostolic, not sectarian," is its motto.

Two hundred and fifty members of the Convocation (we learn from the Courier and Enquirer) have addressed a letter to the Vice Chancellor of Oxford, complaining of the condemnation of Dr. Pusey's sermon without a special reference to the objectionable passages.

NEW AGENT FOR THE CHURCHMAN.

Dr. William J. Barry, Salisbury, Connecticut.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NEW YORK.

There are two errors in the advertisement, as heretofore printed, of the annual meeting of this Corporation. It is to be held in St. John's Chapel, on Tuesday, September 26th, at 7½ o'clock, P. M.

GENERAL THEOLOGICAL SEMINARY.

The proceedings of the Annual Meeting of the Board of Trustees are published, and we make from them such extracts as possess special interest.

On the evening of the 26th of June, after the reports of the Faculty, the Treasurer, Finance Committee, &c., occur the following minutes:

The Secretary reported two vacancies in the Board of Trustees, the one occasioned by the death of the Rev. Dr. Butler of this diocese, and the other by the consecration of the Rev. Dr. Eastburn, also of this diocese, to the Episcopate of Massachusetts, and nominated the Rev. Mr. Van Kleeck and the Rev. Edward N. Mead, to fill the vacancies thus occasioned.

The Rev. Dr. McVickar nominated the Rev. Lewis P. Balch, for one of the same vacancies.

A resolution, proposing an amendment of the Statutes, which was laid over in 1842, for consideration in 1843—in these words, viz:

"*Resolved*, That the following addition be made to § 3. of Chap. I. of the Statutes; *and provided also, that on any day after the third above appointed, for the meeting of the Trustees, the Board may finally adjourn without any further meeting*," was considered and passed by the Board. (See p. 345 of the printed minutes of 1842)

Resolved, That the appointment required by § 4. of Chap. I. of the Statutes of "the Committee on the general state of the Seminary and the Committee on the examination of Students," be now made by the chair, and that the last named Committee consist of nine persons.

The following gentlemen were appointed on "the general state of the Seminary."

Rt. Rev. Bishop Ives, Rev. Dr. Mead, Rev. Mr. Starr, Messrs. Newton and James N. Wells.

On "the examination of Students," Rev. Drs. Creighton, Brown, Boyd, and Seabury. Rev. Messrs. Hicks, Hoit, Jewett, Trapier, Mason.

The Rev. Dr. Anthon offered the following resolution, which was laid on the table:

Resolved, That the Committee on the examination of the Students of the General Theological Seminary, be requested, in the case of the senior class especially, to have particular regard to the points in controversy between us and the Church of Rome.

The following resolution, offered by the same gentleman, was laid on the table.

Resolved, That the Committee on the examination of the Students, be requested to direct the examination, particularly of the senior class, to the distinctive principles of the Church.

On motion,

Resolved, That the Rev. Dr. Anthon, the Rev. Dr. Smith, and the Rev. Dr. Sherwood, be added to the Committee on the examination of Students.

Resolved, That such of the bishops as may attend this stated meeting, be requested, in their capacity of visiters *ex officio*, to unite with the Committee of examination in attending the examination of the Students by the Professors in their several departments, and in reporting thereon.

The Board adjourned.

June 27.

The Board met.

The meeting was opened with prayer, conducted by the Rt. Rev. Bishop of New York.

The minutes of yesterday were read and approved.

The nominations made yesterday were called up, and after the ballot required by the Statutes, the Rev. Edward N. Mead, and the Rev. Robert B. Van Kleeck, were declared to be duly elected Trustees of this Institution.

The Rev. Dr. Boyd nominated Horace Binney, jr., Esq., as a Trustee for the Diocese of Pennsylvania, in the place of John Reed, Esq., who has removed to the Diocese of New Jersey—Laid over until to-morrow.

The Rev. Dr. Anthon offered the following resolution:

Resolved, That the Professor of Pastoral Theology and Pulpit Eloquence, be requested to cause "the Committee on the examination of Students," to be furnished with the sermons prepared and submitted to him by the different classes, agreeably to the provisions of the statutes.

The following was proposed by the Rev. Dr. McVickar as a substitute for the foregoing.

Resolved, That the examination of the Students by the Professor of Pastoral Theology and Pulpit Eloquence, in the composition and delivery of sermons, be confined to the laying before the examining Committee of an original Sermon, or other Theological Essay, to be prepared by each student examined.

After discussion, the whole subject was ordered to be laid on the table.

The Committee on the intermediate examination of Students was then appointed as follows:

Rev. Drs. Mead, Creighton and Boyd. Rev. Messrs. Henderson, Mason, Ballard, Starr, Jewett, Hallam.

The Board adjourned.

We annex the reports of the Committee on the Intermediate examination in February last, and of the Committee on the final examination.

The Report of the "Committee on the intermediate examination of Students," was read as follows:

The Committee appointed to attend the intermediate examination of the Students in the General Theological Seminary, respectfully

REPORT:

That of the number of gentlemen appointed on this Committee at the last stated meeting of the Board, the Rev. Drs. Taylor and Milnor, and the Rev. Messrs. Henderson and Starr, were in attendance.

The above members, together with the Rev. Drs. McVickar and Smith, and the Rev. Mr. Forbes, appointed in place of the absentees, gave attention to the examination on Friday and Saturday the 11th and 12th of February last.

On Friday the Senior Class were examined by the Rev. Professor Wilson on the 6th, 9th, 10th, 11th, 13th, 14th, 15th and 16th Articles of the Church. The examination on these articles bringing into view some of the most important doctrines of the Gospel, it was evident from the character of the answers to the numerous questions of the Professor, that the class had been well instructed, and the Committee are happy to say appeared generally to be intelligently acquainted with the fundamental principles of divine truth which those articles involve.

The Middle Class had attended Dr. Moore, Professor of Oriental and Greek Literature once a week, and had read during the session, in the Prophecy of Isaiah, from the 5th to the 60th chapters in Hebrew. They were critically examined on these chapters, and acquitted themselves well.

On Saturday the Senior Class were examined by Professor Ogilby in Ecclesiastical History.

Considerable diversity of attainment in this branch of theological learning was evinced by the members of this class. It extended from the 4th to the 11th centuries, embracing an account of the various doctrinal errors and heresies which obtained during that period, the vindication of the faith by several General Councils, the history of the Papacy, &c.

The Junior Class were examined by the Rev. Dr. Turner, Professor of Biblical Learning and the Interpretation of Scripture, on the Gospel of St. Matthew in Greek, and appeared to have prosecuted their study of this book with diligence and success.

James Milnor,
J. M. Forbes,
M. H. Henderson,
S. Starr,
J. M'Vickar,
Hugh Smith.

June 28th, 1843.

The Report of the "Committee on the Examination of Students," was then read.

The Committee on the Examination of Students respectfully

REPORT:

That the examination of "the Senior Class," by the Professor of the Nature, Ministry and Polity of the Church, turned on the proofs from Scripture, (embracing particular reference to the Epistle to the Ephesians, passing to 1 Cor. 12, to Colossians 2d, to 3d and 4th chapters of Galatians, the 6th chapter of Acts, and 3d chapter, first Epistle to Timothy,) the apostolic succession; the views of the standards of the Church on the ministry, and the argument for liturgical worship. The examination by the Professor of Systematic Theology related to the Trinity, the offices of Christ, and to the various topics embraced in the 22d, 25th, 28th, 30th and 31st Articles of the Church, and to Infant Baptism.

The examination by the Professor of Oriental and Greek Literature, was directed to the first 26 chapters of the Book of Job. The examination by the Professor of Ecclesiastical History, was conducted on the Reformation in the Anglican Church, and that by the Professor of Pastoral Theology and Pulpit Eloquence, on the Nature of the Ministerial Office and Pastoral Obligations and Duties.

Your Committee, while they are prepared to bear testimony as to the favorable results in the case of the class generally, feel it their duty on the other hand to state, that as it respects several individuals of the class, the examination has not been so satisfactorily sustained as they could desire.

They are constrained also to add, that they have been forcibly struck with what they consider to be defects in the present mode of conducting the examinations, and believe that the reputation and interests of the Seminary, as a Seminary of the Protestant Episcopal Church, would be benefited by a change.

The examination of *the Middle Class* by "the Professor of Biblical Learning and Interpretation of Scripture," was upon portions of the Epistle to the Romans, that to the Ephesians, and the two Epistles to the Corinthians. The evidence given by the young gentlemen of attention to this branch of their studies was, with a very few exceptions, satisfactory, and in many cases highly creditable.

The Committee have, however, to repeat the complaint of their predecessors, that there appears to be a great want of familiarity with the Greek text, and of accuracy in reading it. They would also respectfully suggest that attention be particularly paid to the early fathers of the Church, both as witnesses of how the sacred Scriptures of the New Testament were understood by those to whom they were first committed, and as also themselves well fitted from their character, positions and other circumstances to be useful aids to interpretation. The examination of this class by the Professor of Ecclesiastical History, embraced the period between the years 324 and 680; and the subjects referred to, were the propagation of Christianity—the relations between Church and State—the rise and progress of the Papacy—the History of the General Councils, the origin and spread of Anamsin, and under the favor of the Great Head of the Church, its suppression, and lastly, the rise of the Monastic Orders. To the questions put by the Professor in relation to these, the answers were not in all cases so prompt as your Committee could have wished, and were entitled to expect.

Much allowance no doubt is to be made for the embarrassment under which on occasions like this some young men labor, but this allowance ought not to be extended to cases where the hesitation is such as to oblige the Professor so to vary the questions as almost to suggest the answer. Greater familiarity with the subject would inspire that degree of confidence which, every way consistent with a becoming modesty, is absolutely essential to the student, doing credit to himself and to those who are using "all diligence" to fit him for usefulness in the sacred profession. We do not mean, however, to apply this remark to the class in general; on the contrary, we have great pleasure in stating, that the impression made was, on the whole, favorable to the intelligence and industry of the class; and in several instances the statement given of the subject was so prompt and full, as to satisfy us that a competent degree of attention had been given to this very important branch of theological education.

The Junior Class was examined by the Professor to whom that department of study is committed, on Ecclesiastical History and Church Antiquities, through a period comprising the first three centuries of the Christian era. And the readiness with which the members of this class answered the questions proposed to them, proved most satisfactorily to your Committee, that they understood well the subject in which they were examined.

With the manner in which they acquitted themselves when examined by Professor Turner, in the Gospel of St. John, and part of the Acts of the Apostles, your Committee were well satisfied, and feel pleasure in expressing their entire confidence in the fidelity of both the Professor and students in this department. Whilst some excelled in the fluency and correctness of their criticisms, there were few who might not be considered respectable. With Professor Moore, parts of the books of Genesis, Psalms, and Isaiah in Hebrew, were reviewed, and more than ordinary proficiency in this department of study manifested by the class.

In conclusion, the Committee are gratified in being able to state, that the requirements of the statutes in relation to sermons have been, with the exceptions of two or three cases of inability from sickness, complied with.

All which is respectfully submitted.

W. Creighton,
George Boyd,
S. Jewett,
Samuel Seabury,
John Brown,
Charles Mason,
Wm. Henry Hoit,
P. Trapier,
R. Sherwood.

The undersigned, append their names to the above report, with an express exception as to the portion contained in the report of the Middle Class, touching reference to the fathers, from which they are constrained to dissent, on the grounds that it contains in their judgment an incorrect view of the true authority of the fathers, no distinct statement of who are the early fathers, and seems to them unjust to the Professor in that department, from their experience of his perfect fidelity.

June 29, 1843.
Henry Anthon,
Hugh Smith.

TO CORRESPONDENTS.

"G. W. D.," "A Candidate," and "N. W.," next week.

MARRIED,

On Tuesday, September 12th, in St. Luke's Church, New York, by the Rev. J. M. Forbes, Rev. Whiting Griswold, Rector of St. John's Church, St. Louis, Mo., to Ellen Maria, daughter of the late B. B. Howell, Esq.

In St. Paul's Church, Oakhill, on Monday morning, September 18th, by the Rev. J W Stewart, Mr. Addison Pratt, of Durham, to Elizabeth Mary, daughter of William Colville, Esq., New York.

DIED,

On Saturday, Sept. 16, 1843, in the 54th year of her age, Arabella, wife of John M'Rae, of this city.

From early childhood, the mind of Mrs. M'Rae was deeply impressed with the fear of God. At what particular time she was first led to give herself up so decidedly to His service as the whole of her future life manifested, the writer of this is unable to say. She appeared habitually to realize the presence of God, and hence in all her actions was led to keep in view her accountability. Her mind was disciplined to the practice of piety, because her heart was established in grace. The truth of her profession was seen in the diligent, quiet, and persevering discharge of every personal and relative duty. For, while she walked humbly with her God, she also faithfully served her generation. The heart of her husband did safely trust in her: she did him good, and not evil, all the days of her life! Her children also, are risen up and call her blessed, for her works praise her in the gates of her habitation! The graces of her character were long manifested, and severely tried. But in sunshine and in gloom she still continued steadfast and unmovable, always abounding in the work of the Lord. Nor were her labors in vain: for she lived to see her whole household, (except the two youngest children,) in full communion with the Church of God, and walking in His ordinances and commandments blameless! During the last eight months, the hand of God has laid heavily upon her. Days and nights of wasting and anguish, have succeeded each other with little mitigation of misery, or prospect of relief. Yet, her faith never failed: she possessed her soul in patience: nor did a murmuring expression escape her lips! Often would she say to the writer, in allusion to her affliction and its probable issue,—He knoweth the way that I take: and when He hath tried me, I shall come forth as gold! He hath indeed afflicted me sore: But He hath not given me over unto death! And although held somewhat in bondage by fear of the act of dying, (not the consequences of death,) her soul was always stayed upon God in a calm and peaceful, though not a rapturous frame, until Saturday morning last, when perceiving her departure at hand, her faith triumphed over its last enemy, and enabled her to charge those around her to follow Christ with a perfect heart, that they might meet her in heaven. And then, having finished her work, she continued by the following and similar language to testify to the divinity of that power which supported her soul, till exhausted nature could sustain its conflict with disease no longer, and the weary wheels of life stood still:—Jesus is precious!—He is altogether lovely!—He is my Saviour!—And having testified, she went immediately to his enjoyment.

So teach us to number our days, that we may apply our hearts unto wisdom: for the path of the just is as the shining light, which shineth more and more unto the perfect day.

CALENDAR

SEPTEMBER.

24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess County. Thursday, August 31st, confirmed 18 in St. Paul's Church, Poughkeepsie.

Friday, September 1st, confirmed 5 in Zion Church, Wappinger's Creek.

Ulster County. Saturday, September 2d, confirmed 2 in Christ Church, Marlborough.

Dutchess County. Twelfth Sunday after Trinity, September 3d, in the morning, confirmed 7 in St. Anna's Church, Fishkill Landing.

Orange County. In the afternoon, confirmed 34 in St. George's Church, Newburgh.

Sullivan County. Tuesday, September 5th, confirmed 14 in St. John's Church, Monticello.

Orange County. Thursday, September, 7th, in St. Andrew's Church, Walden, admitted to the Priesthood the minister of the parish, the Rev. Horace Hills, jun., Deacon. Morning Prayer was read by the Rev. Edward K. Fowler, Missionary at Monticello, Sullivan County, assisted by the Rev. William P. Page, Rector of St. James' Church, Goshen, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. John Brown, D. D., Rector of St. George's Church, Newburgh. The same Presbyters, and also the Rev. Isaac Sherwood, Missionary at Cold Spring Harbor, and Oyster Bay, Queen's County, and the Rev. James W. Stewart, Assistant Minister of St. Paul's Church, Oakhill, Greene County, united with the Bishop in the laying on of hands.

In the afternoon confirmed 30.

Friday, September 8th, confirmed 11 in St. James' Church, Goshen.

Dutchess County. Thirteenth Sunday after Trinity, September 10th, in the morning, confirmed 1 in Trinity Church, Fishkill.

In the evening, confirmed 3 in Zion Church, Wappinger's Creek.

Putnam County. Tuesday, September 12th, in Christ Church, Patterson, admitted to the Priesthood the Rev. Albert P. Smith, Deacon, the Missionary at Patterson. Morning Prayer was read by the Rev. Dr. Brown, assisted by the Rev. George B. Andrews, Rector of Zion Church, Wappinger's Creek, Dutchess County, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. Benjamin I. Haight, Rector of All Saints' Church, New York, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary. The same Presbyters, and the Rev. David H. Short, Rector of St. Luke's Church, Somers, Westchester County, and the Rev. Sheldon Davis, Missionary at Pleasant Valley and Lithgow, Dutchess County, united with the Bishop in the laying on of hands. Four Presbyters of the Diocese of Connecticut were also present on the occasion:—The Rev. Enoch Huntington, the Rev. Solomon S. Hitchcock, the Rev. Warner Hoyt, and the Rev. George S. Gordon.

In the afternoon confirmed 9.

Westchester County. Wednesday, September 13th, in the morning confirmed, at her residence, a sick member of the parish of St. Matthew's Church, Bedford.

In the afternoon confirmed 7 in St. Matthew's.

Thursday, September 14th. Consecrated St. Stephen's Church, Mile Square. The Instrument of Donation and Bequest for Consecration by the Vestry, was presented to the Bishop by Mr. Samuel Ferris, Churchwarden, and read by the Rector, the Rev. Robert W. Harris. The Sentence of Consecration was read by the Rev. John M. Ward, Rector of St. Thomas' Church, Mamaroneck; and the Morning Prayer by the Rev. Lot Jones, Missionary in charge of the Mission Church of the Epiphany, New York, assisted by the Rev. Ambrose S. Todd, of the Diocese of Connecticut, who read the Lessons; and the Sermon preached by the Bishop. This church is erected in the neighborhood of one which, styled St. George's Church, Northcastle, was opened by the Rev. Mr. Dibblee, Missionary of the English Society for Propagating the Gospel, in 1761; and which had long since gone to decay. The erection of St. Stephen's under circumstances of great promise, is the result of the divine blessing on the faithful labors, in a vicinity where the knowledge of the Church had almost perished, of the clergyman who is now its Rector, and who combines the care of it with that of his older parish, Grace Church, White Plains. Eleven of the clergy were present.

Friday, September 15th. Consecrated Christ Church, Pelham, an edifice erected on his own premises by the Rev. Robert Ralton, Rector of St. Paul's Church, Eastchester. The Instrument of Donation and Bequest for Consecration, by Mr. Ralton, were presented by him to the Bishop, and read by the Rev. Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle. The Sentence of Consecration was read by the Rev. Mr. Harris; and the Morning Prayer by the Rev. James Milnor, D. D., Rector of St. George's Church, New York, assisted by the Rev. William Powell, Rector of St. Peter's Church, Westchester, who read the Lessons; and the Sermon preached by the Bishop. Eight of the clergy were present.

In the afternoon confirmed 4 in the same church, and subsequently, at her residence, an aged and infirm member of Trinity Church, New Rochelle.

King's County. Fourteenth Sunday after Trinity, September 17th, confirmed 4 in St. Paul's Church, Flatbush.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York.*

Tuesday, October 10, Greenburgh, *Westchester County.* 11, Tarrytown. 12, Sing Sing. Saturday, 14, Peekskill.

Eighteenth Sunday after Trinity, October 15, A. M. Phillipstown, *Putnam County;* 3 P. M. Cold Spring.

NOTICES.

PROT. EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Trustees will be held at the Church Depository, 20 John street, on Monday next, at 5½ o'clock, P. M, to receive the report of the Committee on the State of the Society.

Pierre E. F. McDonald, Sec.

New York, Sept. 23, 1843.

☞ The Annual Meeting of the Protestant Episcopal Tract Society will be held at the Church Depository, No. 20 John street, on Wednesday next, the 27th inst., at 5 o'clock; at which time an *election* for *Officers and Trustees* will be held for the ensuing year.

Pierre E. F. M'Donald, Sec.

New York, Sept. 23, 23.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A meeting of the Board of Managers will be held at the Church Depository, No. 20 John street, on Monday next, the 25th inst., at 5 o'clock, P. M., to receive the report of the Committee on the state of the Society.

Wm. H. Bell, Sec.

New York, Sept. 23, 1843.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Sept. 23, 1843.

DIOCESE OF NEW YORK.

Notice is hereby given, that the Annual Convention of the Diocese of New York will meet on Wednesday, the twenty-seventh day of September, in St. Paul's Chapel in the City of New York, at 10 o'clock, A. M. By order of the Bishop,

Benjamin I. Haight, Secretary.

New York, September 1, 1843.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church will be reopened for Sunday evenings. Service on Sunday next, (the 24th inst.,) at 7½ o'clock, P. M. September 23, 1843.

☞ The Annual Meeting of the Corporation for Widows and Orphans of Clergymen will be held in St. John's Chapel, on Tuesday, September 26th, at 7½ o'clock, P. M. S. Seabury, Sec'y.

New York, September 23, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at half past 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, Sept. 23, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Sept. 23, 1843. 35 Murray street.

ST. SIMON'S CHURCH.

The Quarterly Sermon in the German Protestant Episcopal Chapel in Houston street, between Pitt and Ridge streets, will be preached by the Rev. B. I. Haight, on Sunday evening next, September 24th, at 7½ o'clock.

September 23, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, September 23, 1843.

ACKNOWLEDGMENTS.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer, since his report of the 13th inst, has received the following contributions, viz:

From St Mark's ch in the Bowery, N Y, Rev Dr Anthon, rector, monthly offerings, $30. St Michael's ch, N Y, Rev William Richmond, rector, $16 35. St George's ch, Newburgh, Rev Dr Brown, rector, in addition to collection in August, $2. St John's church, Yonkers, and chapel at Tuckahoe, Rev H L Storrs, rector, $8 57. Christ ch, Hudson, Rev P T Babbit, rector, $5. Total amount, $61 92.

C. N. S. Rowland, Treasurer,
September 20, 1843. 55 Water street.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

St Paul's ch, Troy, Rev R B Van Kleeck, $30; St Paul's ch, Oakhill, Rev James W Stewart, $2; Christ ch, Cooperstown, Rev F T Tiffany, $5 60; St George's ch, Newburgh, Rev Dr Brown, $13; Trinity ch, New Rochelle, Rev Dr Coit, $20; St John's ch, Yonkers, and Chapel at Tuckahoe, Rev H L Storrs, $8 57; St Peter's ch, New York, Rev Dr Smith, $19 74; Christ ch, Hudson, Rev P T Babbit, $14 51. Total, $113 42.

James F. De Peyster, Treasurer,
New York, Sept. 20, 1843. 51 South-st.

JUBILEE COLLEGE, ILLINOIS.

The subscriber in behalf of Bishop Chase gratefully acknowledges the receipt of the following donation in behalf of the above institution:

"From one who begs earnest prayers for the Protestants of Ireland who are threatened with extermination from the land they love," $20.

James F. DePeyster,
New York, Sept. 20, 1843. 51 South street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From "a friend to the Bible," two sums of $15 each, $30. St Luke's ch, Rev J M Forbes, rector, $50 20. From the monthly offerings of St James' ch, Rev John Dowdney, rector, $4. Miss Amy A Ballow, annual, $2. Total amount, $86 20.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street

New York, September 20, 1843.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From the monthly offerings of St James' ch, Rev John Dowdney, rector, $8. Rev J Carpenter Smith of Ohio, annual subscription, $1. Total amount, $9.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street

New York, Sept. 20, 1843.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, September 13th:

From Calvary ch, Wadesboro', N C, Quin coll, per Rev Edwin Geer, rector, half, $3 50; St John's ch, Savannah, by Rt Rev Bishop Elliott, for general purposes, $48; for China, $6; for Greece, $3; Persia, $0 50; Africa, $0 50—$58. Through W P Hunter, R A, Savannah, from St Luke's ch, Montpelier, Ga, Rev Charles Fay, rector, half, $7; Calvary ch, Brooklyn, L I, monthly offerings, per Rev W H Lewis, rector, $12 13; St Mark's ch in the Bowery, New York, monthly offerings per Rev Dr Anthon, rector, $21; J W Wallace, Esq, Phil, for Constantinople, $25. Total, $126 63.

F. S. Winston,
Sept. 20, 1843. Acting Treasurer.

This day published,

THE DOUBLE WITNESS OF THE CHURCH.

By the Rev. W. Ingraham Kip, Author of "Lenten Fast."

One elegant volume, 16mo., price $1 25.

Contents.—1. Introductory. Necessity for knowing the reasons why we are Churchmen.
2. Episcopacy proved from Scripture.
3. Episcopacy proved from History.
4. Antiquity and Authority for forms of Prayer.
5. History of our Liturgy.
6. The Church's View of Baptism.
7. The Moral Training of the Church.
8. Popular Objections to the Church.
9. The Church in all ages the keeper of the Truth.
10. Conclusion. The Catholic Churchman.

D. APPLETON & CO.
Publishers, New York,
and GEO. S. APPLETON, Philadelphia.

September 23.

Preparing for Press,

AN HISTORICAL SKETCH OF THE COUNCIL OF TRENT;

DESIGNED to illustrate the Relative position of the Papal Communion, and of the Anglican and American Branches of the Church Catholic. By Rev. John D. Ogilby, D. D., (St. Mark's Church in the Bowery) Professor of Ecclesiastical History in the General Theological Seminary of the P. E. Church.

D. APPLETON & CO.
Publishers, New York,
and GEO. S. APPLETON, Philadelphia.

Sept. 23.

REV. DR. JARVIS'S ADDRESS,
NO UNION WITH ROME.

AN Address to the Members of the Protestant Episcopal Church in the United States of America, occasioned by the unjust accusation of a tendency in our communion towards the Errors of the present Church of Rome.

By the Rev. Samuel Farmar Jarvis, D. D., LL. D.,

Just received and for sale by

JAMES A. SPARKS,

Sept. 23. Churchman's Bookstore, 109 Nassau-st.

ORGAN MANUFACTORY,

Anthony-street, next door to Broadway.

THE new and large ORGAN, built for the Chelsea Presbyterian Church, 22d street, containing 2 Ranks of Manuals, 20 Stops with Bass extending to CCC, Double Venitian Swell, &c., is now completed. Clergymen and Gentlemen, and especially those about erecting Organs in their churches, are respectfully invited to examine the same.

GEORGE JARDINE,

New York, Sept. 23—1t$ Organ Builder.

THE SIEGE OF LICHFIELD,

A TALE illustrative of the Great Rebellion. By Rev. W. Gresley, M. A. Just received and for sale by JAMES A. SPARKS,

Sep. 23. Churchman's Bookstore, 109 Nassau-st.

MUTUAL FORBEARANCE recommended in things indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the parish of Hawarden, on the 22d July, 1843, and dedicated to the Rev. Dr. Pusey, by Walter Farquhar Hook, D. D., Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to Her Majesty.

Just received and for sale by

JAMES A. SPARKS,

Sep. 23. Churchman's Bookstore, 109 Nassau-st.

SPINCKES'S MANUAL OF DEVOTION.

THE Churchman's Companion in the Closet, or a Complete Manual of Private Devotions; with a preface by the Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. Just received and for sale by

JAMES A. SPARKS,

Sep. 23. Churchman's Bookstore, 109 Nassau-st.

CHAPMAN'S SERMONS,

UPON the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. Chapman, D. D. Just received and for sale by

JAMES A. SPARKS,

Sep. 29. Churchman's Bookstore, 109 Nassau-st.

GOLDEN HILL SEMINARY,

(Bridgeport, Con.)

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,

Mrs. S. A. Burr, Principal.

THE location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbyterian, Methodist, Baptist, and Roman Catholic Churches in the city.

Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

Rev. T. W. Coit, D. D., New Rochelle, N. Y.

Hon. Millard Fillmore, Buffalo, N. Y.

Edward Pittman, Esq., Baltimore.

Col. Garland, Detroit, Michigan.

Col. Andrews, Charleston, S. C.

Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city.

Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

ST. ANN'S HALL, FLUSHING, L. I.

Rev J. F. Schroeder, D. D., Rector.

THE Winter Term of this Hall for the education of young ladies, will open on the second day of October next. The charges per term, for board and tuition, (including washing, fuel, lights, stationary, &c.,) vary from $125 to $160, according to the age and studies of the pupils. Letters of inquiry, addressed to the Rector, may be deposited at No. 20 John street, New York.

Flushing, L. I., Sept. 16, 1843. 3t

THE SECT EVERY WHERE SPOKEN AGAINST.

A SERMON,

Preached in the Chapel of the Holy Trinity, Bordesley, Birmingham, on the morning of the Third Sunday after Easter, 1842. By the Rev. JOSEPH OLDKNOW, M. A., of Christ's College, Cambridge, Minister of the Chapel.

As concerning this sect, we know that every where it is spoken against. Acts xxviii. 22.

These words show us the light, in which the followers of Christ were regarded by the Jews, at the time when His religion began to be propagated. That religion offended the prejudices of Israel, in that it not only subverted their hopes of temporal dominion,—hopes which they had long and fondly cherished,—but even reduced them, with regard to spiritual privileges, to a level with the rest of mankind. It was therefore reviled by them as a fable and an imposture; and they, by whom it was professed, were every where spoken against. Nor was it looked upon with more favorable eyes by the heathen—those, I mean, who had made such progress in refinement and civilization as we are unable to surpass even at this day. It waged war with their whole system, denounced their wisdom as foolishness, the things whereon they most prided themselves, and in which they most delighted, as worthless, unlawful, and abominable, and enjoined on them the cultivation of feelings and dispositions from which they were most averse. Hence they spoke of it as a wicked and pernicious superstition; and sought to restrain its progress by the fiercest and most dreadful persecution of its followers. In spite, however, of being thus "spoken against" and opposed and persecuted, it prevailed at length over the greatest part of the civilized world. "The Gentiles came to its light, and kings to the brightness of its rising."[a] It became, and was acknowledged, the greatest blessing the world had known, even "a praise and a joy in the whole earth."

In process of time, however, this heavenly system became overlaid with superstition. The commandments of men were taught as the doctrines of God, whilst *His* commandments, if not made of *none* effect, certainly lost *much* of their effect, by the vain traditions associated with them as of equal authority. Now there arose, from time to time, men, who, though not without errors and false notions of their own—some of them, perhaps, as great as what they reprehended in the prevailing system—were conscious of this general corruption, who strove to make it known to others, and who endeavored to restore Christianity and the Church to their original purity. For this, however, they were "spoken against" by the multitude, as "men of the new learning;" they were persecuted by those in authority, as distubers of the peace, and subverters of the truth—many of them even unto death: but in spite of all this, it pleased God to bless their efforts to the removal of many errors, and the consequent restoration of much truth, which had before been almost hidden from view; and to them it is owing, under Him, that our own branch of the Church, with all its imperfections and deficiencies, is, perhaps, restored to a state more nearly approaching to primitive purity, than any other on the face of the earth.

Again; From the ill use that had been made by fanatical and rebellious men, of some of the distinguishing doctrines of the Gospel, in the time of the Great Rebellion, they became, in after times, by a natural but most lamentable reaction, to be but seldom heard of. The great truths of man's fall and natural corruption, of Christ's blessed Atonement, and our restoration thereby to God's favor and the hopes of everlasting bliss, of the strictness and spirituality of His Law, and the need of the Blessed Spirit's influence to restore us to holiness, to qualify us for the heavenly kingdom, and enable us to do anything pleasing and acceptable to our Almighty Creator—these were rarely dwelt upon, and men were furnished, instead, with cold and dry disquisitions on points of moral duty. The practical effect of such instruction—more befitting the mouths of heathen philosophers than of Christian priests, commissioned to preach the Gospel—was, to keep people in ignorance of what they were most concerned to know, to direct their attention to a low standard of Christian practice, and to render them satisfied with themselves if they did not fall much below it; so that the whole Church of our land became overrun with formalism and indifference. At length, however, it pleased God to open the eyes of some pious individuals to the unhappiness of this condition, to show them the deficiency and erroneousness of that instruction which was generally imparted, the importance of those truths which had been long kept in the back ground, and the necessity of exciting men to greater spirituality of mind and holiness of life. They therefore made it their business—often, it is true, with great lack of judgment, and even with the admixture of much error both of conduct and teaching—to bring these truths before the minds of Christians, and to press upon them the necessity of their reception; but for this they were every where "spoken against:" they were styled impostors, enthusiasts, hypocrites, and their name was cast out among men as evil. But, nevertheless, the truth which they inculcated, grew and prevailed; and, through God's blessing on their exertions, those neglected doctrines, to which they sought to revive men's attention, are now faithfully proclaimed throughout the length and breadth of our land.

These instances, my brethren, will, I hope, convince you, that it by no means follows, that a system or its adherents should be in all points wrong, because it is every where spoken against. We ought not, therefore, to take up with the representations of its adversaries, though they be all the world, and pronounce sentence against it unheard, but, on the contrary, in accordance with the Apostolic injunction to "prove all things,"[b] to give it the benefit, before we decide on its claims, of a fair and candid examination. This is assuredly the course which reason would dictate, nor will the higher authority of Scripture guide us to a different one. Nay, it would almost lead us to imagine, that the applause of the multitude is absolutely inconsistent with the approbation of God, whilst, on the other hand, that their displeasure may be looked upon as a token of his favor. "Wo unto you," says our Lord to his disciples, "when all men shall speak well of you! for so did their fathers to the false prophets:"[c] and again, "Blessed are ye, when men shall reproach you, and cast out your name as evil, for the son of man's sake."[d] The wo and the blessing, contained in these words, are surely sufficient to convince us, that the voice of the multitude is not identical with the voice of Truth; nor shall we see reason to alter our judgment, even when the parties expressing their opinion, distinguish themselves by making, what is called, "a profession of religion," or assume the designation of "the religious world." "The religious world," as it is termed, is a body composed of such heterogeneous materials,—of men and women, that is, who, while they agree perhaps in one or two doctrines, which, in the infallibility of their private judgment, they are pleased to regard as fundamental, differ in almost all others—it numbers, amongst its members, so many, who say, "I am of Paul, and I of Apollos, and I of Cephas,"[e] so many, who by their sin of schism are cut off from the body of Christ, yea, so many, who actually "cause divisions and offences," and whom we are therefore instructed, in Holy Scripture, to "mark and avoid,"[f] that it does not appear, as if much more weight were to be attached to their decision, than to that of the multitude at large. We may, therefore, well be excused, if, when even by them a system or a party "is every where spoken against," we hesitate to defer to their sentence, and prefer to use for ourselves such helps as God has put within our reach, to enable us to form a right judgment.

I doubt not, my brethren, that you have already guessed the subject, to which I am about to direct your attention. You are aware that, within the last few years, men have arisen in our branch of the Catholic Church, who have endeavored to draw the minds of its members to certain doctrines and principles, which, though of late seldom heard of, were, for a long period after the Reformation, very generally inculcated and professed; that for this, though deeply learned, eminently holy and self-denying, they, and all that have united with them, with all that have embraced their teaching, have, by the "religious world," with one voice, been "every where spoken against;" that their doctrines have been denounced from the pulpits both of churches and conventicles, as full of danger and error, have been assailed from the press, in the most vulgar and virulent terms of abuse, and even the heads of the Church have been recently called upon to put forth the arm of authority to stop their propagation. If, too, you have at all inquired into the controversy, you cannot be ignorant, that attempts have been made to excite popular prejudice against them, by the grossest misrepresentation and falsehood; that passages from their writings have been selected and made to say exactly the contrary to what the context shows to be the writer's real meaning; that opinions have been imputed to them, which they have publicly disowned, and motives attributed to them, utterly inconsistent with the possession of even common integrity. All this, my brethren, has been done, and done frequently; and, therefore, if you have formed your opinion of the principles of these writers from popular representation, from newspaper extracts or magazine reports, or indeed from any other source than their own writings, or the unprejudiced statements of those who have studied them with carefulness and impartiality, you have, believe me, great reason to distrust its correctness, and to suspect that it has been formed on insufficient grounds.

It shall, however, be now my business, to set before you a brief, but faithful, exposition of some of the leading principles of "this sect" (if you please so to term it) "every where spoken against," derived from a careful study of many of the works of those authors, by whom they are specially inculcated.

1. In the first place, then, in opposition to the latitudinarian principle of "the religious world," they maintain *the unity of the Church, both in doctrine and discipline:* that is, the existence of a visible body, "built," in both these respects, "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."[g] That those who belong to this body must profess the Faith taught by our Lord to his Apostles, and by them "once for all delivered to the saints,"[h] is evident, from its being called by St. Paul, "the pillar and ground of the Truth,"[i] that is, of the Faith above mentioned; and where this, in any of its essential articles, is not professed, there the Church cannot be, inasmuch as those, who do not profess it, can in no way form part of a body, whose characteristic it is, to be its support. It is evident, therefore, that in doctrine the Church must be essentially one; that it must, in its every part, "keep, whole and undefiled," the Catholic Faith, as it was in the beginning. Through the natural infirmity, the negligence or the perverseness of its rulers and private members, corrupt additions to this Faith may, indeed, be sometimes received as of equal authority with the Faith itself, and that not only by portions of the Church, but even at times by the whole of it; but *this* all men must keep entire, or they cease to belong to the Church at all. Even this, however, is not sufficient. Not only is the Church one in faith, but one also in discipline. "The ministry of reconciliation,"[k] the work of reconciling men to God, as is evident to every attentive and unprejudiced reader of the New Testament, was committed by our Lord exclusively to his Apostles. They, however, almost at the first, appointed others, priests and deacons, to assist them in this holy work, and take the oversight of the different congregations of baptized Christians, which they, by their preaching, had formed out of the world; whilst they afterwards committed to others, viz., bishops, the full powers, with the exception, perhaps, of what were miraculous and extraordinary, which they possessed themselves, to be delivered by them in turn to others, and so handed down, in regular succession, to the end of the world. This holy ministry, therefore, is solely in the hands of these three orders, to whom, in different degrees, it has thus been transmitted from our Lord and His Apostles. It is solely through them, that, in ordinary cases, men become connected with Christ, are made part of His body, and built upon His foundation; and, therefore, only where such a ministry exists, in union with the true and orthodox Faith, have we any ground for affirming the existence of the Church.

Such, my brethren, is the doctrine of the "sect every where spoken against," respecting that article of the creed, "the Holy Catholic Church." Knowing that God's promises in the Gospel are made only to its members, they strongly insist both on the important duty, or rather, the blessed privilege, of belonging to it, and the unhappiness and insecurity of being without its pale; but at the same time, knowing that God is not tied to His promises, that He is no hard task-master, "reaping where He has not sown, and gathering where He has not strawed,"[l] they presume not to "judge them that are without,"[m] and pronounce them beyond the reach of his favor, but humbly leave them in His hands, assured that He will deal with all men righteously, according to their several opportunities. Now this is a doctrine, which, inasmuch as it is strongly condemnatory of the principles and practice of "the religious world," is continually denounced by them as illiberal, bigoted, and exclusive; but being contained, (as I think I have shown you, briefly now, and more at length on former occasions,) in God's Holy Word, it would ill become any one, either from a desire to please, or through fear of giving offence, to forbear from asserting it. Rather must we appeal to its opposers, and say, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."[n]

2. Another important particular, put prominently forward in the teaching of "this sect, every where spoken against," is *the high and mysterious nature of the Sacraments.*

It is notorious, that, in the religious system, which has of late years been popular, these holy ordinances of Christ have been almost kept out of sight, or, when brought forward, spoken of, too often, in such a manner as to convey very inadequate ideas of their nature and efficacy. They have, in short, been looked upon, for the most part, merely as forms, which it was our duty to observe, because Christ had prescribed them: or at best, as edifying services, calculated to produce in us holy and pious feelings; but in no sort as conveying, by the appointment of God, to the worthy receivers, supernatural blessings. The writers, however, with whose views I am endeavoring to make you acquainted, protest against this representation, as low and unworthy; and, in accordance with the testimony both of Scripture and the Church, put them forward in a very different light. They find that the promise of salvation was made by our Lord only to those, who should believe and *be baptized;*[o] that He declared the birth by water and the Spirit, an essential qualification for our entrance into the kingdom of God;[p] that those converted by St. Peter, on the day of Pentecost, were exhorted by him, not only to repent, but to be baptized for the remission of their sins and the reception of the Holy Ghost;[q] and that the same Apostle speaks of Baptism, and St. Paul, of "the washing of regeneration" (which is evidently the same) coupled with "the renewing of the Holy Ghost, as the means of our salvation."[r] Again, with regard to the other Sacrament, that our Lord said not merely "Do this in remembrance of Me,"[s] but "Take, eat, This is My Body;" "Drink ye all of This, for This is My Blood;"[t] that St Paul has declared, "the Cup of Blessing which we bless, to be the communion (or communication) of the Blood of Christ, and the Bread which we break, the communion of the Body of Christ;"[u] and that our Lord has further declared, that, "except we eat His flesh and drink His blood, we have no life in us."[v] Hence, instead of keeping these sacred and mysterious rites in the back ground, or speaking of them simply as affecting and profitable observances, they are accustomed to represent them as the means of conveying to us "remission of our sins," the gift of the Holy Ghost, the Body and Blood of Christ, and "all the benefits of His Passion;" as, therefore, "generally necessary to salvation," and not to be foregone, where they may be had, without infinite peril to the soul. With all this, however, they are careful to inculcate strenuously the heavy responsibility, which their reception entails upon us—that it will profit us nothing to have received, in Baptism, the spiritual birth, unless we live the spiritual life,—yea, that if, "after we have thus escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, we are again entangled therein and overcome, the latter end is worse with us than the beginning;"[w] and again, that "he that eateth and drinketh" of the Lord's Supper "unworthily, eateth and drinketh judgment to himself,"[x] and so receives a curse, and not a blessing. But, in spite of these cautions they are, for their teaching on this subject of the Sacraments, represented by those, who profess an extraordinary anxiety for the interests of spiritual religion, but who, it is not too much to say, are unwilling to submit their understandings either to the plain words of Scripture, or the teaching of the Church, as formal and superstitious, and leading men, to their ruin, to rely on vain forms and ceremonial observances, whilst they neglect the cultivation of the religion of the heart.

3. Another point in the religious system, which I am endeavoring to explain to you, and one which has perhaps called forth more opposition and misrepresentation than any other, is *the usefulness and authority of Catholic Tradition, as interpretative of Holy Scripture.*

In opposition to this, a cry is immediately raised, that "the Bible, and the Bible alone, is the religion of Protestants," and persons proceed to talk, as if nothing more than a perusal of its sacred pages was necessary, in order to lead men, however previously ignorant, into all truth. Those, however, who talk thus, may be asked, in the first place, how they know what writings constitute the Bible? and secondly, whence they learned that they "contain all things necessary to salvation?" This Holy Book does not bear with it its own credentials, nor, in any place, avouch its own sufficiency. Our Lord, indeed, directs the Jews, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me;"[y] and St. Paul having spoken of Timothy, as having "known, from a child, the Holy Scriptures, which are able to make him wise unto salvation," goes on with the remark, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works;"[z] but these passages, though often brought forward as proving the all-sufficiency of Scripture, would, if available for this purpose, prove too much, since they refer only to the books of the Old Testament, (those of the New not being written at the period to which they relate,) and would, therefore, if understood in the sense in which they are alleged, prove the latter unnecessary. But again, the declaration, that, "all Scripture is given by inspiration of God, and profitable for doctrine, reproof, correction, and instruction in righteousness," does not necessarily imply that *nothing but* Scripture is either so given, or so profitable, or even that there may not be things necessary to salvation, which are not included in it. So that they, who are determined to reject all other sources of religious knowledge but the Bible, will find it hard to establish either its Divine character, or its all-sufficiency.

Let me not, however, be understood, as casting any doubt with regard either to the books of which it consists, or the sufficiency of those books as a depository of what we are to believe and do to inherit eternal life. We are fully assured on both these points, but then it is not from the Bible, but the Church's Tradition. This is the ground taken in our 6th Article. "In the name of the Holy Scripture," it says, "we understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." We receive them, then, as the works of writers inspired by the Holy Ghost, because they were so received by the Church in the beginning; and we hold them to contain the whole of God's revealed will, and therefore all things necessary to salvation, because this was held also by the Early Church, who were accustomed to prove from them alone, each article of their creed. And whilst thus using the testimony of the Primitive Church, as contained in the writings of its members, to establish the authenticity, inspiration, and sufficiency of the Bible, (sufficiency, that is, inasmuch as it *contains* all things necessary to salvation,) the writers, whose views I have been explaining, use it also as fixing authoritatively the sense, in which, on all fundamental points, Scripture is to be received. They cannot but think this sense more likely to be known by the early Fathers, of whom some were contemporary with the Apostles, others lived but a few years after them, and most belonged to Churches which they had founded, and wherein the doctrine they had delivered had been carefully preserved, than by any favorite preachers or commentators of the present day; nor when they find them *uniting* in the assertion of a particular doctrine, or the interpretation of a particular text, (for to their *individual* opinions no higher regard is paid, than to those of theologians of modern times,) do they doubt that such doctrine or such interpretation must, in the first instance, have been derived from the Apostles, and therefore, of course, be true. For instance, they maintain, in opposition to some modern divines, that the text, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,"[aa] refers to Holy Baptism, because they find from the writers of Christian Antiquity, that, in the early ages of the Gospel, and, indeed, for **1500** years after it was first preached, it was so understsod in all parts of the Church. And surely this is, to say the least, a far more rational way of proceeding than theirs, who are content to rely on their own private judgment or spiritual illumination, or on the decisions of men but of yesterday, however learned or pious. In fact, the necessity of such a course is abundantly proved by the discordant sentiments, even on the most vital points, of those sects and individuals, by whom it is rejected. It is notorious, that these unhappy parties often derive the most contradictory doctrines from the self-same passages, and if there be no appeal beyond their own private judgment, it seems impossible for an orthodox Christian, either to convict the gainsayer of error, or to establish the humble inquirer in the truth. But from the pages of Christian Antiquity, we are able to ascertain what was, and what was not, received by the Church in the earliest and purest ages, and to regulate our own faith and practice accordingly. Hence we reject, without hesitation, not only the heretical dogmas of Protestants, but also the peculiarities of the Church of Rome. From the beginning they were not so. Purgatory was not believed in, Saints and Angels were not invoked, Images were not bowed down to, Transubstantiation was not received, the Supremacy of the Pope was not acknowledged. There were then no such customs or doctrines in the Churches of God, and therefore, independently of all other reasons, we also have cast them aside. It is, in short, by the Tradition of the Catholic Church, that the pretended Traditions of Rome are convicted of novelty, and shown to be unfounded.

4. The last peculiarity I shall mention in "this sect every where spoken against," is *their earnest endeavor scrupulously to act up to, and fully to carry out, the system of the Church to which they belong.*

I might indeed have mentioned this, at the beginning, as their general characteristic, and have made all I have hitherto said, serve in illustration of it. Their teaching on the subject of the Holy Catholic Church, will be found in strict accordance with the Articles and the Preface to the Ordinal. Their doctrine of the Sacraments is none other than what is set forth in the Catechism, the Order of the Holy Communion, and the Office for the Administration of Holy Baptism: whilst the numerous appeals to the Ancient Fathers in the Articles, Homilies, and Preface to the Prayer Book, not to mention the plain declarations of certain Canons and Injunctions, afford a complete sanction to all that they profess on the subject of Catholic Tradition. But it is rather with reference to practice than to doctrine, that I now mention their strict adherence to the system of the Church.

I need not tell you that, through the lukewarmness and irreligion which have so grievously prevailed, many of her directions have been almost universally neglected and forgotten. She prescribes an Order of Morning and Evening Prayer, daily throughout the year, and expressly enjoins the saying of the same in every Church aad Chapel in the land. She seeks by her Festivals to bring before us the principal events of our Saviour's sojourn on earth, to inspire us with thankfulness for His gracious redemption, and lead us to "follow the blessed steps of His most holy life;" and, in the same way, sets before us the examples of saints and martyrs, exhorting us to "follow their faith," to "consider the end of their conversation,"[bb] and to praise God for the victory they obtained over the enemies of their salvation, and the rest they now in consequence enjoy. She appoints times for us to chasten our souls with fasting, to bewail our sins, to entreat for pardon, and by especial acts of self-denial, to train ourselves for the kingdom of Heaven. She gives minute directions for the performance of her services, knowing that nothing is trivial which concerns man's intercourse with his Maker, and seeks, by outward solemnity, to instil feelings of reverence and piety into the hearts of all who worship in her courts. Now, who can doubt that these regulations, when duly observed, afford many advantages for the attainment of holiness? But alas! in many of her temples, except on the Lord's day, the sound of prayer and praise is never heard, the festivals and fasts are alike unnoticed, her services are mutilated, and her rubrical directions, none of which are destitute of meaning, invariably disregarded. Is it, then, wonderful, that persons of devout hearts, but ill-informed minds, thus stinted of the means of grace, which the Church nevertheless would have them enjoy, should be led to seek in other communions what seems to be denied them in their own; that the vulgar should resort to the prayer meetings of dissent, and the more refined to the numerous and varied services of the Church of Rome? Now it is the aim and desire of those who are every where spoken against, by a revival of the system of our Church in its full perfection, to supply to her members sufficient means of improvement within her pale, and so to remove the temptation to go in quest of them beyond. They would give to all, frequent opportunities of meeting together in the Name of Christ to enjoy the promised blessing of His presence; they would interest their feelings, and discipline their hearts, by the due observance of fast and festival, of times of humiliation and rejoicing; and they would provide that the services, instead of being assimilated to the meagre and irreverent worship of the meeting house, should be celebrated in a manner becoming the House of the Lord, the Palace of the King of Kings. "The Lord is in His Holy Temple; let all the earth keep silence before Him:"[cc] this is the impression they would have produced on the heart of every worshipper; and surely when man cometh into the presence of his Maker in Whose sight the very "heavens are not clean,"[dd] and "Who chargeth His Angels with folly,"[ee] it is only right and meet, that all means should be used to make him feel that the place is "dreadful;" that it is "none other but the House of God and the gate of Heaven."[ff]

I have thus given you a brief and imperfect, but faithful, outline of the system now every where spoken against; and in conclusion, my brethren, suffer me to inquire, what there is in it to merit this universal obloquy? It is true, it makes much of the Church; but not, as has been pretended, to the disparagement of Christ, but simply as the channel through which His gifts are conveyed. It magnifies the privileges of Church membership; but not in such a way as to lead men to rest in them, but to fear and tremble exceedingly, lest they should neglect or abuse them. It brings forth the hidden treasures of our own communion, as a means of preservation from the corrupt fascinations of Rome, and the fanatical excitement of Dissent; and amidst the bustle and distractions of the world, it reminds us continually that "one thing is needful,"[gg] and bids us make sure of that, which, when we have done with all below, shall still remain and never be taken away.

What, then, is there in this system to cause its advocates to be reproached as they are? Its principles are not popular; they are not the way to honor or emolument; they involve the necessity of self-denial and exertion, and would never be chosen, especially in these days, by men simply desirous of ease and repose. They can, therefore, hardly be maintained from any thing else than a conviction of their truth; and this, surely, even though erroneous, ought to secure their supporters from the fierce and unchristian denunciations with which they are commonly assailed. But, my brethren, I think I have shown you, that there is at least a possibility, that this conviction may be correct; and if so, it becomes our adversaries, amidst all their confidence, to take heed, "lest haply they be found," in their opposition to us, "to fight against God."[hh] Let me then seriously exhort you to examine well before you condemn, examine with candor, examine with patience, examine with prayer. "Prove all things," and the Lord give you understanding to perceive, and strength to "hold fast, that which is good."[ii]

And, my brethren, amidst all the controversies that arise, and the strife of tongues, and the war of words, and the evil passions of the heart which they engender, pray, I entreat you, to your Heavenly Father, that His "continual pity may cleanse and defend His Church, and because it cannot continue in safety without His succor, that He would preserve it evermore by His help and goodness; through Jesus Christ our Saviour."[kk]

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[a] Isaiah lx. 3.
[b] 1 Thes. v. 21.
[c] Luke vi. 26.
[d] Luke vi. 22.
[e] 1 Cor. i. 12.
[f] Rom. xvi. 17.
[g] Ephes. ii. 20.
[h] Jude 3.
[i] 1 Tim. iii. 15.
[k] 2 Cor. v. 18.
[l] Matth. xxv. 24.
[m] 1 Cor. v. 12.
[n] Acts iv. 19.
[o] Mark xvi. 16.
[p] John iii. 5.
[q] Acts ii. 38.
[r] 1 Peter iii. 21. Titus iii. 5.
[s] Luke xxii. 19.
[t] Matth. xxvi. 26, 27, 28.
[u] 1 Cor. x. 16.
[v] John vi. 53.
[w] 2 Peter ii. 20.
[x] 1 Cor. xi. 29.
[y] John v. 39.
[z] 2 Tim. iii. 15, 16, 17.
[aa] John iii. 5.
[bb] Heb. xiii. 7.
[cc] Habak. ii. 20.
[dd] Job xv. 15.
[ee] Job iv. 18.
[ff] Gen. xxviii. 17.
[gg] Luke x. 42.
[hh] Acts v. 39.
[ii] 1 Thes. v. 21.
[kk] Collect for 16th Sunday after Trinity.

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July 8—3m

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